

ANEXPLICATION

OF THE ARTICLE *κατὰ λῶν ἡς αἰδῶ*, of our Lordes
soules going from his body to Paradise; touched by the Greek,
generally *αἰδῶ*, The vworld of Soules; termed Hel by the old
Saxon, & by all our translations: vvith a defense of the Q. of
Englands religion: To, & against the Archb. of Can-
terbury: vvho is blamed for turning the
Q. authority against her ovvne
faith.

Sundry Epistles are prefixed & assured.
by H. Br.

The second edition, vvherein the Typographicall
faults of the former are amended.

*Ἀδελφοί μου, μὴ ἐν προσωποληψίαις ἔχετε τὴν ἀγάπην
ἡμῶν ἰησοῦ χριστοῦ τῆς δόξης.*
James, 2. 1.



1608

AN EXPLANATION

OF THE ARTS AND MYSTERY OF THE
FOLIO FOUND IN HIS BODY OF PAINTING FORMED BY THE
RESEMBLANCE. THE WORLD OF SOULS FORMED BY THE
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TO THE MIGHTY PRINCE ELISABETH BY THE GRACE OF GOD QUEENE

*of England, France & Ireland, defendour of
the faith, &c.*

OVR M. gaue intelligence vnto a gentleman of Middelburgh, of a prelates disgracing of my poore self: vvhich thing caused him some sadnes; & my self more. He demaunded of your highnes no censure touching me: but thinking that he lerned more substance of diuinity in a short conference, thē in 64. yeres afore (as it pleased him to say,) procured me before I vvas vware a great stipend to professe yf I vvould: & also vvrote to know vvhether you vvould employ me in England or like that elsvvhere others should: & knevv that it vvas against all Christianity & the peace of life, to censure any that seeke no prefermēt: vvherby yf they requited like greefe, much disgrace vvould be spred, vvhere amity should beare the svvay. In his grief he replied vpon the prelate: as vpon one not knowing the seasoning of his tongue in honesty: & by hinderance of the best paynes for mans good, bent vnto the ruine of the Kingdome. Your M. best knoweth his vvhole hart, by his Letters. The Letter of the prelates tongue vvhetted too sharp, he gaue me: to reply for my self, as I thought meetest. The party I knevv by the speach: & shevvved him the very syllabes: I think your M. looketh that I should avvnsvver: & not suffer you to be led amyffe by him. Therefore I vvil first shevv vvhat man I hold most assured to be the reporter: next, vvhat I avvnsvver to his particular speach: By these arguments I gathered that the Archb. of Cant. vvas the man. By a man of his, the very same speach vvas uttered among some that spake in great thankfulnes for my paynes; & vvas counted to be

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ilaffected vnto the knowlledge of salvation: & he & his family alone are avvonder to the Lerner; noted the only that could not afford me good vvordes; vvwhose penne & tongue (as they say) hath caused the vvhole nation, to be better spoken of. Your M. may remember vvhat he sayd of the litle book that drevv all the Scripture vnto Christ. & shevved the vie of every parcell, from the beginning to the End: & called thither all kindes of Eastern & vvestern opening stil vvhere they erred, even by themselves: carying half a skore of severall most hard & needfull studies thither, & examining all auctours not only in their ovvne tongues but by their ovvne veyne & course of study. The pralat sayd to your highnes that it conteyned but the curious quirkes of an yong head, vvwhere as yf he had studyed 31. y. ever since he vvvas Doctor, hovv in one speach to shevv him self extremely voyd of all grounds of Larning, & of all conscience for the truth: and of all care vvwhose cares to infect vvith Atheism, the Tempter could hardly cary him *ἐζωγρημένον* into partes more iniurions to all holy vvriters, & to men, for the marrovv of their vv wisdom: vvwhich hold the dignity, though a yonge head vvith old study call them to build in England, far from their ovvne countrey: to our glory, & theirs.

This old spech might sone tell, yf any prelate misused your M. cares extremely, vvwho the party should be. for hardly vvil one nation bring vvvo of his mind and hart: confident to condemne vvhat he knowveth by his bare Latin studies no more thē a babe: & extremely bent to hinder the good of his ovvne religion. The same prelate vvrote vnto the stationers to hinder a commentary of myne vpon Daniel: & caused many of them to blasphem the truth. Vnto vvhom I shevved by D. Saravia that he vsed more aucturity thē your M. had to lend him. The good of your ovvne Kingdome might not be hindered by any aucturity. Yf he could tell me vvwhere I missed I vvould thank him: othervvise, yf he hindered, the vvork should be printed elsvvhere, & him self bla-
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med for hindering your comon good. By D. Sarauia he sent me
his ansvver: that it vvas better the trueth of Daniel vvere hid,
then antiquity should be disgraced for missing as in my Epistle.
VVhether I be to lerne mild vvriting of him, his vvorkes pester-
red vvith disgraces compared vvith my Epistle to the LL. vvill
shevv sufficiently. This Spirit, & that, uttered to your M. vvill
argue one & the same soule: hat I may vvell know vvhat prelate
your M. meant. Daniel cometh forth by the prelates better
aduise, & auctorising: & my paynes is dedicated to the LL. of
your M. most honorable privy counsell, to be regarded according
to the sage honour of your M. government. They all saving
he sent me seuerall vvord of special favour: & some of them be-
lieued that I had made the Bible as clear as any other book: &
sayd that vvhat sceuer I vvould it should be done for me: vvher-
upon I vvrote a request by a M. of that faculty, that theyr Lord-
shippes vvould move your M. ether to recompense my longe
paynes after great old promises, or, to giue me leaue to goe to
the King of Scotland. Thence I had sure promesse of greate re-
compense vpon bare copies not dedications of my paynes: & sin-
gular helpe offred to put forth the Bible in such playnnesse, that
a vvhol nation might soõ understand it: & see the glory & certē-
ty of it. Thither I returned avnsvver: that I vvould no lōger serve
your M. if I vvere not recompensed by fiue monethes end, by
the begining of Lent. The LL. sent me by D. Cesar this ansvver:
that they thought my studies not inferiour for iudgemēt in Di-
vinity to any in England: & they bade me tell D. Cesar vvhat
I vvould haue, that he might moue your M. & they further ad-
vertise your highnes. I returned my mind: that your M. should be
my chooser: & that I vvould like best of that vvich you appointed
for me. Thus a mā vvould haue thought that a cōclusiō frō their
LL. should not find cōtradictiō from any vvhere voyce, faith, &
honour must be in the messāge sent from thē to me by D. Cesar.
Yet they vvere perswaded that the Archb. vvould neuer suffer

your M, to see the clear certenty of Divinity, bicause you vwould
so litle regard his bare Latin studies. This theyr mynd vvas she-
vved me: And vvheras they meant to haue moved your M. to
bestovv on me the charge of London (vvich he meant for D. Bā.
croft) & this vvas noysed by the clarks of the counsel; it vvas more
talked that the Archb. vwould vvork him self any disgrace to
hinder my being so nere occasion to open the Bible to your self:
thus it pleased them to say, & think: In so much that a Baeheler
of Divinity of Ripon, vvho knevv the Lords purpose for me: &
his, against me; & my resolution vpon his next iniury to leave
your governement, vvent to Lambeth for good vvil to aduise
him better: But he could not haue fit talk vvith him; by reason
that he vvas moved by some other, to some heate, and afore he
could goe again to him, he brak out as it vvas expected. This
shevveth most certenly vvho the prelate should be. For as this
dealing is stranger then lightly should befala man of natural rea-
son, though all honesty vvwere set asyde: So the same man should
be the likest to embreath into your M. the speach so deadly con-
demned by the Gentleman vvhom you made Iudge of that
vvhich you bad S. Iohn St. vvrite vnto him. That your M. may
better mark the strange contentt of trueth in the Archb. & his
boldenes in other matters, as that, vvhich the spech mentioned,
vvas censured: I must briefly tell against vvhat dealings he brake
out openly.

As I vvayted, vpon the LL. leasure, to move your M. for me, in
sad vvether of vvinter, I vvas vehemently requested by Lernerd &
Zealous Christians to assemble the People, by my preaching, to
pray for better vvether. VVhich vve & others prayed for, & ob-
teyned: & many marked the meanes, & the event. In those
sermons I chose Scriptures to open, vvhich Latin or yet Greek
studies never opened; being so very familiar to all Hebrevvves,
that none of the Apostles age & nation vvold stagger in them.
S. Stephens oration Act. 7. is of this tenour: speaking in the pro-
phetes

phetes skill vsual in repetitiōs, flowing vwith matter vvhich maketh England, & al vniverſities blame the text, or brede vnſaſeary expositions: & that vvhether the ſpeech is fullſt of heavenly vviſdome. Him I expounded to the hearers confort: that they might better like of your gouernement, for that in your dayes Scripture vvas more cleared then 1500. yeres afore. And thoſe poinctes I had printed afore to your M. & found great thankes then, from Zurich, the French, Dutch, Denmark, Scotland, & others. And yf it pleaſe your highnes to try your Archb. learning, I dare aſſure you that all his latin ſtudies vwill never expound S. Stephē: to tell vpo what laſſe of Moſes he vvas called into iudgement: by vvhether relation to Scripture the miracle of his face vvas to be like an Angels: how he frameth calling of Abraham from VR. how Iacobſ family can haue 75. ſoules, & but 70. in Moſes: how the ſpeech of the burial in Abrahams purchaſe can be true: by vvhether ground he affirmeth that the Patriarches bones vvere caryed out of Egypt, & buried in Sychem: & how our enemies graunt this true: Likevviſe for Moſes age of 40. yeres in Pharoes court: vvhether vvarant he had: vvhether authours allowvable to all leſſes vve haue for that: How Remphan can ſtand in Amos, a propre name: vvhether the text is Chiun: & Babylon for Damascus, by the like vvarrant: & to vvhether point of his accuſation his oration belongeth: & vvhether he endeth in Solomons temple: & vvhether but he ſayd that VR vvas in Meſopotamia: or vvhether but Philo the Greek ſayd that Abraham vvas called after his fathers death. A Doctor that ſayleth in any of theſe poinctes vwill diſgrace the firſt Martyrs Apologie: And amonſt his defenders in Latin & Greek ſtudies it is almoſt all diſgraced. Strangers thank your M. for clearing S. St. by my pen.

And herein your M. may ſatisfy your ſelf, vvhether your high preferred Archb. vwith his accuſations vnlaſſe, though they vvere true; or the defendour of your faith, on his own charges, by ſhevving the agreement of all the Bible; in vvvrit, vvnecorrupt:

In meaning, sure, by enemies graunt, deserveth better acceptation for ground of study, far from phantasies. Although my trauel in this kind might have moved the Archb. to favour my paynes so much as the temporal Lords did for clearing Daniel by heathen for story: for his chief Question, by Nathan the Prophet 2. Sam. 7. Which none of his Latines or yet Greeks, I trovv, haue done: for his two tongues, by plain reasons, but neuer marked, as I iudge, by any, saving one levv: although my diligence might haue stirred his Love, it stirred only his enuy: and dayly it vvas noysed howv he meant to defeate the LL. purpose: so that two gentlemen conferred touching his course: & the one sayd: Shall I tell the Bishop that he taketh an vn honorable course. The other avnsvered: No. The Bishop vvill but mock. This vvil not be strange to the Archb. for I vvrot it vnto him self: that he might consyder vvhat a goodly thrid he had spun that hauing receaued 50000. poundes of the Church is counted but a skophet in the greatest matters. For my self, he knowveth that I afforded him good language: & labored to countenance him: but still ready yf he vvold neuerend his iniuries to call him to accompt for all at once. After I had expounded S. Stephen as plain to Ievves, vnexplicable vvithout them: I toke a text: 1. Pet. 3. Speaking to Ievves, howv the Spirit of Christ preached in the dayes of Noah: to them vvich are novv Spirites in Prison: vvich very phrases they them selves haue: yet of vs the Greek is badly translated: & the divinity vvorse expounded: Saving of Maximus Monachus & his auctours, & M. Beza: vvith Zegedin, & his folovvers But none vvithout Ievves aucturity can satisfie the doubting, vvho vvill be taught howv the phrase vvvas vsual.

This text vvvas comonly cited to proue that our L. descended to Gehenna by such vvho think that Hell in the Crede signifieth the state of the damned. I handled both: That S. Peter had no such meaning: nor the Greek Crede. This meaning I made of
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the Greek Crede: that synce Greeke vvas first spoken vntil the Crede vvas to be penned: as vve must iudg by that vvhich vve haue in record: τὸ κατελθεῖν εἰς αἶδης is nothing els but to goe from this vworld: vwithout distinction of loy or torment, leauing that to further consyderation: & αἶδης in all the old testament, the vworld of Soules: and Hell in our translations, of force the same; & so in our Crede, & so taken by K. Ed. & by your M. that vniustly they that leaue our Church quarel herein, as though vve denyed our L. to goe presently to heaven. My opinion herein I printed to the Lernerd nobility, & inferior gentry: VVho, some of them vvrote to Basil that no humane paynes vvold ouermatch a full treatise in the same tenour. Against this the Archb. brake out to open rage: vwith his bare commentary Latin, the plague of Diuinity: & not vvorth one yeres study of twenty; that the Bible vvil require. First, he gaue out vword that I should be stayd from preaching. Many vvore sad. but I vvas glad. For I knew that God called our long difference for Diuinity into the open iudgement of the vworld, & in this matter he had sayd to one M. Samford attendant vpon a noble earle, vpon occasion of translating the Ps. 16. That he vvold burne in this opinion that Christ descended to Gehenna. And to ioyne in some special article vwith him, I chose this text, I knowing how the παραδοξον that to descend to hel vvas true of a soule gone yp to heaven, vvold catch the bare Latinist. But I stayd in the realme till he vvold break out into some open action: that he could not aftervvardes deny his proceeding. He bare the high commissioners in hand, as D. Cesar & D. Levyn, that he sent for me to ansyver for my Doctrine: & yf he had by request, I vvold gladly: yf he had vsed commaundement for the article knowen; it had bene Atheisme, to turne your auctority against your oth, & fayth. He vvas bound to know your religion confirmed by act of Parlement. But how far his messenger differed in his caryage from all civility & law, I am ashamed to print:

T O T H E Q.

the LL. haue read it, & requested me to lay the blame vpon his man: but others sayd that the high shirif must ansvver for the vnderhirfs faultes. Here vpon I resolved to leaue the realme: & shewed the LL. his monstrous dealing: howv the bare Latinist vvould be teaching me in Greek & Ebrevv general pointes: & I shewed howv a D. his frend lamented that he could not beat into his head the bare Conceit of my studies, & many other extreme vnlearned partes, some printed against him, as denying the Greek style, all from the L x x, in all the new Testament. And I sent vnto him self a copy: & further matter howv his vnlearnednes brought your M. auctority vnto manifest Atheisme & most senseles, against your ovvne good. Then he yelded: vvith great promises, yf I vvould but acknowvledge them that vvould be my frendes. Also he sayd that he sent for me but to ansvver D. Andrewes for the descent to Hell. He might haue requested me, & I vvould haue satisfied him: But to betray your M. auctority to be a slave to Heresy: that vvould not be good, nor seemely for me. As he sent me this vvord: I vvrote from Leyden in Holland that I vvould defende myne opinion in Cambridge: yf he vvould hazard his fame vpon any that should reply. At that he raged vvith termes that the messenger lothed to report: Lest I should pay his vnlearnednes vvith as good. Therupon I vvrote an Epistle to the Lerne nobility shewing howv through all the Bible (vvherin one error stayneth al) he suffred bad notes: to bring errors a thousand at once: To make all the Credite of Moses & the Prophetes nothing vvorth: & there in I ansvver his heat: VVherin he vvill burn in this opinion that Christ descended to Gehenna. Nowv my L. treasorer S. VVilliam Cecil asked him vvhat further matter he had to hinder theyr purpose. Then this he invented: that I vvrote vnruly that he determined betvvixt D. R. and my controversy, to your M. For that, I printed him a ful avvnsvver. Then came that newv speech, vttered to your M. vvchich I am
sure

OF ENGLAND.

sure came from him. And this much for, vvho the party should be. Novv for ansvver. Though his speach might be held a back biting: yet I vvill suppose that he dealt better to mean but our open contention: for the descent to hel, VVherof I haue vvrit-
ten here, vnto him self, a full treatise. And vvheras he ought to proue that the Greek Ciede is of his mynd by the General tenour of the tongue: and that all the Bibles ages beleued that Christ should goe to Gehenna, & that your M. is of his mynd: I resist, that neuer any Greek, heathen or Ievv toke τὸ κατελθὲν ἐς ᾅδου in his sense: but all vniforme in myne: that all the Bible vtterly refuseth that his sense: & all Ievves & Gentiles vvould take myne in one meaning, profitable for faith & past all colour of vvragling: as Articles of religion ought to be plain: & that K. Ed. the 6. the rare noble prince your M. brother, once the only hope of our nation, so vvnderstood the Article: and that your M. oth is to defend that meaning. To your M. to the most noble King of Scotland, vvwhose M. offred me myne ovvne desire for divinity, to the Archb. his ovvne hart, to all Lernerd nobles, & other Christianes I commend the trueth: to be tendered as yee look to finde the fauour of God: & to God him self I commend his ovvne cause: & the passage of his sonne from hence vvwhether he vvvent for the redemption of our soules: that his holy vvisdome may shine in this vvord of Sal-
vation, from the holy directly, ἐἰς τὸ

ἑσώτερον τῆ καταπετάσματος.

*Your M. most caresfull defender
of your faith.*

HUGH BROUGHTON.

line came from him And this much for who the party should
be. Now for answer. Though his speech might be held a
being: yet I will suppose that he dealt better to men than
of an contention for the defence of his Vnde of his
and not himself, a minister. And whereas he ought to
prove that the Greek Credo is of his mind by the General
report of the tongue and that all the Bibles agree therein
Credo should not be a question. For your mind is of his
Credo, it is not any Greek, it is then in every tongue
agree in his text: but all variations in mine: that all the Bible
truly testify that his text is not: I say so. Gentiles would
be in his text: I say so. I say so. I say so. I say so.
A. Ed. the. he rare noble prince your M. brother, once he only
hoped our nation, for he understood the A. and that your M.
and is to be in his meaning. To your M. to the most noble
king of England. I say so. I say so. I say so. I say so.
di. my to the A. I say so. I say so. I say so. I say so.
other Christian. I commend the truth: to be rendered as yet
look to find the favour of God: & so God him self I commend
to your grace: & the praise of his name from hence whether
he went for the redemption of our souls: that his

holy wisdom may shine in this word of Sal.
vation, from the holy directly, &c.

of your faith.

REFORMATION


AN EXPLICATION OF THE

C R E D E , F O R T H E A R T I C L E , κατ' ἄλθευ *is*
add: How that speech hath ben used, of east & west since tongues were,
 unto Plutarchs age beyond the Apostles, uniform in one tenour, for
 leaving this world: in speech of soules departing: & not more in the
 wicked which went to torment knowen, or in the uncerten, whither
 they went, then in the Godly, which went presently to 'oy: With a decla-
 ration how K. Ed. 6. so held it: whose religion in the same sense the Q.

swearing to the Gospel, meant to defend: To the most reuerend Ihon

Whitgift D. in diuinity, Archb. of Canterbury, &

Metropolitan of England.

 O V R, Graces zeal, howv you vwill burn
 in this opinion, that Christ descended to
 Gehenna, & your vsage of the Q. auctority to
 haue your conceit accepted, hath caused ex-
 ceding great harm in the Church of Englād,
 & is like to cause more vilesse God giue you
 grace to acknowvledg openly howv dange-
 rously you vvere deceived! You gaue great advantage to the
 families that refuse your assemblies to make theyr cause seem
 good: and so far that some aduentured theyr Eternal state,
 vpon theyr cause. For thus they reasoned. They vvho hold
 that Christs soule vvent to Hel, Gehenna Hel, make the Gospel
 to tell a Lye. Where, it is certen, he vvent to heaven: But the
 Church of England (say they) doth that: Therefore, belying the
 Gospel it ought to be refused. Novv such as dealt vvith them
 from you denied the proposition: vvhich religion of trueth
 vvould not haue denied: and graunted the assumption: as
 betraying the Q. religion. For Hell in our Diuinity & transla-
 tions of the old testament signifieth but *hīkō* Sheol, that
 vvhich requireth all to come to it: and *adēu*, Haiden, the yvorld

vnseen. Generally, Hell is that vworld vvvhich halerh all hence:
vvwhether Ioy of Paradise, or Torment of Gehenna, be theyr lot
there. Your defenders amazed at the term hell: & not knowving
the religion of the realm, missed, as I sayd, to Deny the true
proposition, and to graunt the slaunders, in the assumption: Ther-
upon the adversary familie, thinking that one as your G. should
not be ignorant vvhat religion the Q. hath svvorn to defend,
vvvas hardened in theyr condemnation of the trueth: & some,
holding on to theyr death & shortening of theyr dayes, ven-
tured theyr Eternal state on this; that in the issue, ioyned vpō
in disputing, they held the trueth, & that yovv vvvere deceaved.
So the Q. subiectes by your vvant of divinity came to theyr
death, by holding that vvvhich the Q. hath svvorn to defend.
And many fearing to be of theyr mynd herein, bring an herely
into the Crede & think in deed that Christ descended to
Gehenna. That is bred in them by your zeal set on flame
for Gehenna. Also your self in speach to a D. that told me,
blasphemed one as being of theyr family (vvvhom they held
theyr deadliest enemy) for that in this syllogism he vvould
graunt theyr proposition. You might better haue ioyned your
self for agreeing in the assumption, to slaunders the Q. & all the
religion of the realm. Your eyes haue seen by the same D.
yf letters in cariage perished not: hovv the Lernerd gentry cen-
sure, that yf the party blasphemed by you vvould handle to the
full of his knowvledge that for the descent of Christ into *adu.*
it vvould be as vvell accepted as any thing that mans peynes
euer studied. Yet you to hinder all his recompense demaunded
in print (as the Q. gouvernement should be thought hono-
rable, & promised most honorably) take occasion of exception,
vvher better desert then the former & of more dayly use, vvvas
exhibited to the good of the Church: & being in this giddi-
nes of gouvernement, you held on beyond all loyalty & Chri-
stianity to force the party greued, approved over the vworld,
& by the furthest enemies as the likest to procure the comon
good

good of Christendom, him you compel to shew his monstrous recompense by you: after word was sent him by a M. of request that the Lords thought him second to no scholer. The time was when you could send him word that by your faith he deserved as good a place, as you your self had, & made him likewise a match in learning with the best. Gehenna married al that good (which I hope to banish from your Crede) In M. Barovves case & Grenevwoods. The terme H E L, being *αἰδης* Haides in Greek, & *שְׁאוֹל* Sheol in Ebreu, Inferi in old Latines, must be expounded as the original *αἰδης* in the Crede, & wheras our old translations vse H E L for *שְׁאוֹל* sheol still through the prophets, where properly the losse of this world only is meant: (when further sense cometh, the argument carryeth it, not the words force) H E L must be taken (as in old Saxon when they knew no Gehenna) for the state after this life: whether the party is haled. Now 64. times *שְׁאוֹל* coming in the holy tongue, Hell as often in our old translations & never directly for Gehenna, but as by the argument, & so it may be heaven, in speech of the Godly, nether should H E L in the Crede mean any thing els but the world to come: the world of Soules. We may not be so simple as not to know our ovne language. Likewise H E L cometh nyne times *αἰδης* in the new Testament. But neuer in all those places doth it signifie Gehenna. As twelue times Gehenna is in the Greek: & ther H E L is in your graces meaning. But 73. times in a general meaning of separation from this world, & such lot, as in the matter folovveth, cometh it in both testaments. VVherfore the comon vse of the term should make the Crede not strange to vs. This I delivered as a most constant truth: and shewed that our L. was to sacrifice him self for sin here in this world: vvhether we might see it: & beleue it: and that when he had povvred out his soule to death, a Sinoffring, ther was no further suffering: but all suffering was fulfilled: and that our Lord went presently through

the veyl of kis flesh to Paradise; to heaven, to his hingdom, as
the thief beleued: and his ovvn tongue taught: & as he com-
mended his soul to the hand of God. Novv a narration in
brief for the prophane vworld, must speak of al this but generally:
HE DESCENDED INTO THE VVORLD OE
SOVLES. Κατήλθεν εἰς ᾅδης: ἡκου γγ Descendit ad Inferos:
HE Descended to HEL. The force of the Greek maketh the
matter plain; ᾅδης as ἄδης, Vnseen. The vworld vnseen to vs
that be here. Plato bringeth it pleasanter of αἰεῖν to Delight.
Holding all true happines to be εἰς ᾅδης: In that vworld, into
vvhich our L. in the Crede is sayd to haue gone: ἡκου shaal
the Ebrevv cometh to the same effect: TO REQUIRE: as
requiring all, simply, to come thither. So the tongues of both
testamentes haue a sure mark in the tērm, that none should
be deceaved: vvho had any vvhit aboue bare Latin studies.
Seing the story of our Lord βίβλ. Ⓞ γένεσεως Ἰησοῦ Χριστοῦ is the
glory, the crowvn, the pearl of all story, and his soules story
in the passion the chief in al the Gospell, and such as must be
dayly cited ouer all the earth in the Abridgement of our belief,
& vvas penned in the Crede so sure for speech that no Ievv
nor Gentil, from Babels breeding of tongues, till the Cred vvas
penned, can be found to differ from one comon meaning; it
vvas a pitifull thing that Sectaries should pick quarels vvith
the Q. vvher all the vvrit of men or Angels could not find
fault: & vvhere the Q. meant no further them the blamers
knev to be true: That Christ his immortal Humane soul left
the body fully, & all this vworld, & vvent (as all the holy are
sayd to haue gone) into Sheol, the vworld of Soules It vvould
make a mans hart to bleed that in so plain a case, men should
not be told that theyr mynd diffred not from the Q. hovv
they vvēre senseles vvho blamed that vvhich they allowved,
The four Evangelistes, the Man, the Lion, the Oxe, the Egle,
all full of Eies, and penning four times the redemption for the
vvorthines of the matter, these all four vvill condemn vs
for

for beasts, blind, skurfy, lame, & vnclean, vvho vvould over-
reach them all, to bring from Satans spirit a iourney to Satans
Lodging, vvhich should vtterly disanul all the Holy Bible.
The Bible, vvhence true religion cometh, & vvher the place is
of all diuinity. VVhence, from plain rules four times told, &
told in the passion story, all that toucheth our Lord for death
& till the resurrection, must be fetched. All that Moses and
the prophets spake, the old charer, on vvhom Christ sate, that
all, all the Evangelists touch: omitting nothing: and he that
cannot find a going down to Gehenna for Christ in the passiō
story, & vvould find it from the prophetes or the Epistles, he
hath litle considered in vvhat place every article should be
most fitly taught. Some places trouble some, in the Epistles
S. Paul vvriteth: Say not in thy hart vvho shal ascend to
heauen, to bring Christ down, or vvho shal descend into the
deep: to bring vp Christ from the dead: There the term
Deep may trouble some: bicause it is strange. He meaneth by
the D E E P but the graue: forced to that vvord from Moses
text alluded vnto. vvhere he hath: vvho shall goe beyond the
sea? For sea & for the graue his ἀβύσσος Elegantly serueth. Again
S. Paul saith that Christ descended εἰς τὰ κατώτερα μέρη τῆς γῆς.
David gaue him his phrase vvho in the 70. sayth in thanks for
preservation from death: ἐρρύσω τὴν ψυχάν μου ἐξ ἁδῆς κατωθιάς,
Pf. 86. 13. For the coniunction that the soul hath vvith the
body, to make one person, the terms propre to the body, are
spoken of the soul: or of the vvhole person, as in Eph. 4. The
Pf. 88. often cleareth the speech vvith other terms of equal
force. My life is come nere Sheol, שְׁאוֹל. Sheol, Hell, nere
death. Again: Thou hast set me in the pit תַּחַת קַלְוֹתָי.
In darknes: & בְּעֲלֻמּוֹת ἐν ἀβύσσῳ by S. Pauls term, ἐν σκιᾷ θανάτου,
by the 70. Again vvilt thou doe vvonders for the dead: Shal
רַפְּאִים ἰατροὶ the dead rise vp & prayse thee. And ἰατροὶ here must
be expounded, D E A D by the Hebrevv, & not as Galen

vseth the term: and so HEL in the Crede, not as from Papists:
 but from our ovvn translations, vvhether the matter telleth vvhether
 the term must mean. So I expounded S. Peter 1. 1. Ep-3. that
 his Godhead & Eternal Spirit made alive his Humanity: ioy-
 ning the soul to his body: vvhich spirit preached, at the
 begining, to the first spoken too for that by God: to them vvhich
 by Iobs phrase, are novv but spirits, theyr bodies eaten by the
 vvaters, & (by sure rules from Es. 42.) are in prison. The sum
 of my exposition is in print. And yf your G. cannot see that
 I cleared Peter more then any before, it is because you neuer
 knevv the vse of Ebrevvves, according to vvwhose meaning the
 Apostles speak plainly: vvhere ignorance bredeth curiosity to
 trouble all religion & all the vvorld, vnder pretence of deep
 study in the fathers: vvhere the cause must be opened by an-
 cienter then the primitive Church, for any Turk or Ievv. Here
 also serued that comon saieng from Epiphanius: that all the
 fathers vvvere in *αἰδης*: & that Christ vvvent to them: novv they
 be in heauen: VVhen the resurrection brought a nev vvvorld:
 and a nev phrase for theyr place: Yet they nothing altered,
 theyr place but be yet in *αἰδης*, in paradise, in heauen, in ioy. And
 an Ebrevv Child vvould soon conceave vvhat Epiphanius autour
 meant. After 300. yeres vvhen the term *αἰδης* vvvas left as par-
 ticular to the vvicked, & Christs case knowven: many Credes
 vvvisely & lernedly left out the article: vvwhich conteyned but
 absolute death, in a soul immortal: & vvithout the phrase,
 the matter vvvas graunted. So Eusebius in his apologie medleth
 not vvith it: as conteyning no matter litigious among Chri-
 stians: so the Nicene Crede & Athanasius left it out. This
 vvvas the sum of my speach: In this sense I handled the article.
 For the saluation of your G. desperately bent to burn for
 Gehenna for Ever. Your G. hath in print my mynd in the
 Epistle to the Lerner nobility. I requested your G. as you
 knowv, vvhen you ceazed vpon that Epistle, in 400. copies, to
 chose

chose out 400. vvhom you vvould, (yf you mistrusted my choise) to iudge vvwhether the Q. and the nobility vvith Doctors & all sortes vvwere not vvvel aduised vvwhen they meāt to haue mended the breaches of the temple: & might, vvith small change, haue made former paynes, that in the Geneva, glorious for euer. And yf you mistrusted not your opinion, both here, & for the Bible, you could not mislike my petition. Ther your G. may see further my opinion. In further opening of this cause, that you may better see your fault, after I haue touched the Q. iudgement (against vvwhich you turned her auctority) a fuller declaration of the cause shalbe afforded. Novv for the Q. iudgement, & the vvhole realms. Let vs consyder vvwhether I accused you iustly of turning the Q. auctority against her oth: vvwhen you vsed the high commissions gravity to greue me: So that the LL. vvwere ashamed, & desyred me not to record it: and yet I did not tell the fourth part of those vnhonorable partes vvwhich might iustly place you lower vvher you should offend lesse. Thus I reason. Edyv. the sixt and his subiects held that Christ his soule neuer vvwent to Gehenna: The Q. & her subiectes set vp religion in the same sense: as all the first parlement vvwill shevv: Therefore the Q. & all her good subiects mean to die in this fayth that Christ vvwent presently hence to Paradise. For K. Ed. Peter Martyr his chief, & Martin Bucer, Duo fulmina belli Scipiada, as good diuines as the vvorld saw these thousād yeres, vvwho held the sterne of religion in the realm, they shevv the kings mynd. They vvwere his tongue, and his hart. I mentioned your error, somvvhat phantastical, among the Lerner of Basil: vvherupon they sought out Bucers mynd and P. M. and shevved Bucers Carhechism: and preached openly vvpon the article in my mind: from both those rarely Lerner fathers, vvwhō God so honored that theyr bones should not rot in the apostatical Land that so soon shrank from Paradise to descend to Gehenna. Your tutor D. Pern might somvvhat deceaue you:

But you should haue tryed the tongues your self. In this Q. time M. Anthony Cevalerius in Cambridge scholes spake afore the vvhole vniversity: that Sheol *האש* neuer signified Gehenna: being 64. times vsed. D. P. heard him. And I heard of one that left the vniversity a litle before, vvho held this your mynd in ansvvearing for his degree: But vvvas generally misliked. And beside him I neuer heard of any myne elder but all graunted that our L. Soule yvent presently to heauen: saving your G. into vvwhose head by reason of your bare Latin studies for Infernus, the manifold poincts of this question cannot so soon be beatē. The *παράδοξον* that to descend to Hell in the Crede is to go vp to heauen, maketh you so amazed, that you rage & take against all the realm. But I plainly accuse you. The realm knowveth the Q. oth. Novv let vs search the Scripture fully: both for this phrase, & the vvord Sheol *האש* & *אֵדֶם*: & for the Prophets maner of speach for the vvorld to come. In the Scripture the lavv is to be loked vnto first: & therein the patriarchs tongue. Iacob sayeth vvhen he thought that Ioseph had ben dead: *הלא אכל בני אבלי שאלה* *καταβήσομαι πρὸς τὸν υἱόν μου πένθων εἰς ἅδ.* I vvill descend vnto my sonne mourning, into H E L. This one place might geue your grace sufficient vvarning that the heathen maner of speath VVhich the Patriarchs vvvere to vse, taketh descending to Hel, for all Leauing of this vvorld, though a man goeth vnto the ioyes of God. You shall haue an other place, of the same Patriarch, speaking vnto his sonnes all, saving Ioseph. *הלא אכל בני אבלי שאלה* *καταξέτε με τὸ γῆρας μὲ λύπης εἰς ἅδ.* You shall cause my old age to descend vvith sorowv into H E L. There your G. hath it the second time. You may see a third place spoken amonge all the Patriarchs by Iudah vnto Ioseph for Benjamin, of Iacob: in the former vvords in in Gen. 44. 31. They be in substance the very same syllables. Thus thricevvve haue the same: that in the mouth of three vvitnesses the matter maybe settled to stand. And the auctorities be

be the strongest: These be twelue precious stones that make the right of iudgement on Aharons brest: VVhose speech for the vvorld of Soules vvile you solovv: you solovv twelue sure foundations to build a Ierusalem from heaven. The Abridger of the twelue Apostles doctrin to make gates & vvindowves as clear as pearl, vvould be sure to take theyr phrase in theyr meaning: and as they vvould nothing troble the heathē but vse theyr speech as theyr streates: so the holy congregatiō that penned the Crede vvold as much tender the vvweaknes of the vvorld. The later Ievves in Ezekiel 28. be the very same Ievvels that the Patriarchs vv ere. Nine of the twelue he nameth: the very same stones: VVhete the 70. supply the other three: lest the heathens should maruel vvhy he vv ent so far & stayed: & the revelation hath ten the Greek termes of Ex. 28. The כרמון or Chalcedon cometh for Iudas Ievvel to illustrat a speciall scripture: Es. 54. VVhere the Apostles Ierusalem full of light is sent dovvne from heaven: vvith vvindowves of Chalcedon: & gates of pearl. Also the Sardonyx is a nev v name geven to zabulon: as by S. Iohn. and Moses may surely be gathered: though one vvold think Beniamins onyx should have the sardonyx. But his Ebreu jaspe calleth Iaspis from Zabulon. For Benjamin must be the first foundation: vvhen Ieroboam made Ioseph lose dignity So Chrysoprase is nev v made for Nepthali. Seing then the Apostles the reapers of that vvich others sowed, treade most carefully in theyr steppes, even for the very syllables of the Greke vvordes: and that for stones names: vve may be sure theyr disciples by theyr spirite vvold be as careful for phrases in the height of religion: for vvich men be the stones of the Sanctuary: and the Garden of Eden: nolesse then Israel, vvhen King Hiram vv as amōgest them in the building of the temple. The knowvledge vvwhether the soule commended in the last breath to the hand of God, departeth from the myrie clay that is a precious

point: and a speech of it sure among Christians for an heavenly meaning, and nothing offensive nor envious in heathen cares, must be held as a treasure deeply hid in a field, neuer to deare: Such is both Iacobs speech and the Speech of the Crede, the first & last vsed fully in the same sense: that, vwhen Ioseph vvas sold by Iudah for sikles: & thought of Iacob to be rent of vicked beasts: & that of Christ, sould by Iudah for mo sikles: & rent in hand & foot by vicked dogs. Yf your G. vould take leasure to think but vpon this much: you vould neuer more think of Gehennaes HELL: to burn in defense, that Christ comending his soule vnto the father, had presently that lodging: but that his descēding to Hell vvas in our later language, (later then Iacob: at the first vse 1600. yeres) going vp into heavens ioyes vnto the Kingdom of Heauen. Next Genesis, Iob is the most ancient: VVho both lived before Moses, &, as may be gessed, about twenty yeare after him: Liuing 140. yeares after his affliction: afflicted vwhen Satan most bragged of General conquest. VVhich vwhen it vvas, God vould most punish Israel. But Israel vvas most punished vwhen Moses vvas born a redresser. VVherfore Satans triumph & Iobs Patience then seem to haue shevved them selves. So Iob shalbe found to liue afore & after Moses. He for his father Abraham & mother Ketura fastened in the house of God: & more then his cosyns Eliphaz Itakides, & Bildad, though of Ketura: This Iob disputing vvith four Prophets: & being nere the Leaving of this vworld vvhery the vworld to come should fitly fall into spech, should be the fittest to shevv the signification of Sheol: specially vwhen God him self cometh moderator of the question & vseth the like term. Iob speaketh of all men thus: That vwhen vve descend to sheol, vve come not euer vp hither: & our place knoyveth vs no more.

And he vvished that God vould lay him vp in Sheol: till his change (in the resurrection) should come: and he looked that

Sheol

Sheol should be his house: & that all his hopes should descend vvith the Beer, *Qeferew* into Sheol. He that vvould ouerreach Iobs style should need vvifdome: as high as the heauens, deeper then Sheol, longer then the earth, broader then the sea: & should need his vvifdom: before vvhom Sheol is naked. And in speech of the vvicked: that as heat maketh a riddance of snovv: So doth Sheol of synnets: He meaneth by his open speech, but theyr riddance hence: as vvhen he commendeth theyr outvvard prosperity: for childrē many, & lusty; & for deliting pleasures, hovv they spend theyr dayes in prosperity: and go dovvn to Sheol in a moment: And thus Iob speaketh, to four Prophets of Terahes diverse families in Arabia. And vvher God moderateh & mentioneth the vvorld to come, he sayth: Haue the gates of death ben revealed to thee? or canst thou see the gates of the shadow? That vvch Iob vvould haue remed Sheol, the Lord termeth death. And thus by Iobs book the controversy is decided: in Iobs tongue for Sheol a lodging to him self and to all men. Novv ther vvvas neuer any book vvritten, since the pen became the tongue of a vvriter, of a more curious style then Iob: in verse of many sorts: & vse of vvords more nyce then any Greek or Latin vvriterh: & for Grammer hath more trickes & difficulty then all the Bible beside: arabizing much: but fuller of Ebreuve depth in language. God savv it needful to honour vvith a style of al ornaments the particular cause of Iob, lest it should be despised or thought a fayned matter, And therefore gaue that book a more curious style then any other part of the Bible hath: & such depth of skill in the tongue as no Rabbin could be thought euer to haue such in the holy tongue. In such a style ~~how~~ vvould be consydered in in his exact propriety: vsed in such a company of the best lerned princes for so many (all hauing the

B 4

holy

holy Ghost) that ever were in the world: The prince of princes coming moderatour of the disputatiō So again the book of Iob alone might fully satisfie your G. that you should chose a better theme for your martyrdom then to burn for Gehenna from *ἀδης* or *ήκω*: the Hell of our old translations, vvhich by *μετάληψις* & nere consequent, is often that vvhich vve nowv call Heaven. After Iob let vs se vvhether to descend to Hell is vsed, next in time. In Num. 15. the rebellious companies descended aliue to Sheol, or Hel: they & all theyr Houses & substance descended to Sheol. Ther the matter telleth, that Gehenna cannot be meant, but a destruction from this vvorlde: as in Deut. 32. vvhether Moses prophecye of the nations destruction & Ieremy twice citeth his spech: howv an anger kindled burneth vnto Sheol. The next place of descending to Sheol is in Speach of Anna Samuels mother, howv she greued long & greatly vvas avveary of her life, & at deaths dore: and sayth of the Lord: that he causeth to descend vnto sheol, & yet bringeth vp again. The next descending to sheol is in Davids tongue, in Psal. 55. vvishing Gods enemies a destruction hence. Let them descend to sheol alive. The phrase shevveth that he looked vnto Korah & his company, of vvhom, that they all perished for euer, none vvill soon determin. And that theyr bodies then vvnt to Gehenna: that none vvill say. In Davids tongue for tvvo more the cause is clear: in speach to Salomon for Ioab: & in the same terms for Semei. Thou shalt not suffre his old age to descend to Sheol in peace: And, thou shalt cause his old age to descend to Sheol or Hell vvith blood. But nether Ioab nor Semei died out of Gods covenant: nether could Salomon send to Eternal destruction: nether vvished David that to his sisters sonns nor yet to Semei. And these be all the places for 3000. yeares: vvhere descending to Hell is vsed: none signifying Gehenna, directly: but oftener by consequent that vvich nowv

we call Heaven. And that is most evident in Holy Ezekias: in a speech much like: I shall go into the gates of Hell: & so forth as I haue printed in myne Epistle vvhich you haue. Ther Ezekias hath other Speeches vvhich make this phrase voyd of all doubt. So in Ezekiel of a mighty kingdom, vvhether all were given to death: vnto the lowest earth; vnto the sonns of Adam vvhich descend vnto the pit often cometh the speech of descending to Sheol, for open destruction by the K. of Babylon In Apries dayes: vvhether Eternal destruction vvas dayly on Prophane Egypt: & Ezekiel telling of descent to Sheol once, twice, thrice four times could not Prophecy any newes: but that vvhich they had since the nation vvas. And so againe one Chapter of Ezekiel, vvhether haue resolved your G. yf you read it, ether in Ebreu or in Greek, and made you clean of another mynde. In the Babylonian, soone after the Egyptian fall the like speeches haue theyr euent. He vvas the day star: & exalted vnto Heauen: but he vvas caused to descend, & his pride vvas caused to descend to Sheol, vvhether, as heauen signified not the propre heauen, as now we speak: neither doth Hel meane the propre HELL, as now we speak. And these I troue be all the places vvhether the Credes phrase: *Tò κατελθεῖν εἰς ᾗδης*, cometh in the Scripture, saving for Capernaum Matt. 11. nothing to our Question: vvhether Gehenna is neuer in the direct meaning. So that all Scripture refuseth to varrant you. And yf you search Scheol alone, thinking to defend a new made phrase it vvill help you nothing. In these senses it vvill come: for the lowest place or case in this life: in Amos: yf they dig Sheol, thence my hand shall take them: as yf they goe vp into Heauen, thence I vvill cause them to descend. In the same tenour of speech David afore spake: Ps. 139, But that Hyperbole cannot be applyed hither. Like vnto that is the vvhales belly: a Sheol to Ionas: or the graue. But in full priuation hence it vvill signify Death. & in

the bodies case the graue, and corruption by the power of death. In the soule the state of separation from the body: or the world vnseene hence. Dauid doth often take it for death: as in Ps. 18. & 2 Sa. 22. the snares of Sheol, death compassed me about. There the matter telleth vvhat must be signified: euen for ovves neare death. For full death, For all the good it cometh it in Psal. 80. vvhat man liueth that shall not see death; vvho can deliuer his soule from the Hand of Sheol, or HEL; as generally cometh it in Ossee: Chap. 13. I vvill redeeme them from Sheol: I vvill deliuer them from death. That S. Paul expoundeth to be meant of the resurrection of the faithfull bodies; deliuered from corruption. And more often by much doth Dauid vse the term for the Godly then for the vvicked. So the term alone vvill help nothing. That in Ps. 16. vvhence our contention began: thou vvilt not leaue my soule to Sheol; hath but this sense playne and comon: the vvorld of Soules separated from the body. So generally the Ievves agreed in that sense: that they held in S. Peters time, and in the Talmud still: that Dauid died not: thincking that Dauid spake of himself. S. Peter graunteth that spoken of one vvwhose soule left not the body to see corruption; as Dauids did by all graunts; and shevveth hovv Dauid spake of Christ his resurrection. So 3000 turned to him. Yf he had vvrested the text to Gehenna: he had differed from their meaning touching the vvord. As death in the vvicked is Eternall death: so euery term of their destruction, is Eternall destruction. So Sheol may be by a consequent. But neuer in speech of the Godly: nor in the vvordes force. The sequenty translators considering vvhat term in Greek vvvas fittest to expresse Sheol the Ebrevv, they considered deeply that *αἴδης* vvvas generally takē of Greeks, for all mens comō case after this Life. And for Sheol, vvher they trāslate it, they set *αἴδης* the Greek term. comōly. Novv & thē *θάνατος* Death. & for the Ebrevv term

term of death they have more then once : *adms*. Dealing
 most suerly in the term as all Heathen vwould soone conceave
 their meaning. So about 60 times your G. vvilbe found ig-
 norant of theyr mind: & oftener of the Ebreuy: of all those
 textes; of all the manner depending theretvpon: and of all the
 Septuagintaes iudgment for Greck vvriters betvvixt Homer &
 Menander, vvho seemed to learne of them principles of
 Gods vnity: and better manners then he himself practised.
 Of theyr age he vvas: and then vvere infinite mo Greciaes
 such as Clemens nameth, vvho perished afore our tyme:
 but endured beyond the birth of the Creed: vvher the Pen-
 net vwould Look to the Septuaginta. So, as Esay raiseth vp
 an infinite company from Sheol to meet the Chaldean, in
 Like sort the Septuagint vvill raise against you:

Milia quot magnis nunquam venero Mycenis.

Let vs novv come to the nev Testamēt. There vve shall
 see that Gehenna is vsed for your HEL: for that vvwhich you
 vwould dravv the King of glory into: & Hades for the com-
 mon death, and state after. VVhen the Gates of Hades shall
 not hinder the building of the Church, vvpon the Rock
 vvwhose vvork is perfect, Deut. 32. vvhom Peter acknowv-
 ledged to be the sonne of God: there that must be meant
 vvwhich the prince of Darknes the old bloudy serpent vvith
 Seuen heads and ten horns vsed to hinder the buylding. But
 death by Roman Emperours vvas the instrument of his hin-
 derance. Therefore death so farr as they could send it is meant
 by the Gates of Hades. And so vvould any of Ezechi-
 as kingdom or Achilles souldiers vnderstand the speach. A-
 chilles shall speak anon in the Greeks army. Ezechias shall
 not dy vvwhile Esays 38. Liueh: though he is novv in Ha-
 des: vvith all the Patriarchs: Abraham, and Lazarus, vvith
 Lazarus Marthas brother. That *adms* in 1 Cor. 15. you knowv
 is the Holy bodyes Lodging. as

that Apocal. 1. it. vvhich Iohn feared: that of ordinary death: & so the Ethiopian putteth death for it: & Sheol, for, Death. So vvhhen the black horse brought famyn: the pale Death brought *adlw* In plenty: But Hel of Eternal sorow vvas no nevvies for the Romane emperours: therfore not it, but hastened death in abundance is there signified, as comonly in the old Testament in speach of the vvicked. Peter and Paul both citing the 16. Psalm: & to no further death then that vvhich all must feel, tivo such vvitnesses should setle the matter against the best renovvmed D. vvho though he vv ere exalted to Heauen: he should be brought to Hell, in striving vvith such tivo champions. And thus all the nevv Testament vvith all that folovv the Lamb on mount Sion 144. thousand vvill tel that theyr harpes be tuned as the Prophets: & none of them vse Hell for a Lodging, after our L: triumph against Satan here, & telleth that having performed all that vvas of combat, he gaue vp his spirit vnto the father: vvher Satan should never greve it, nor giue it a lodging. And thus for the phrase through the Scripture: your G. hath as many adversaries as ever had any man: The sonnes of Eber to every mothers sonne: as by records vve may vvell iudge of the vnrecorded seing all recorded be vniform. Novv yf your G. think good Let vs examin the vvhole tenour of Moses speach for the vvorld to come: hovv he hath no term for heaven nor Hell: as you term Hell. Yet maketh the cause more plain, then terms vvould in mans speach. In Leviticus cap. 26. vvhere he telleth vvhat recompence shalbe for Keping the Lavv: & vvhat punishment for breaking of it: there life Eternal & heauen: ther death Eternal, & Hell of late language vv ere to be named, yf at all, in the Lavv. But ther silence is for that tenour: therfore it vvas to be, equally, at it is, in all the rest of the Lavv. There, for keping the Lavv store of fructs: peace and victories, encrease of Children vvith all plenty is
the

the revvard. Lastly cometh the sound revvard : That Gods tabernacle shalbe amongst his people: and his soule vvill not Loth them but he vvilbe theyr God: & they shalbe his people, Here is life euerlasting, in that they, being surely in the favour of God, are for euer in the favour of God. On the contrary side : for breach of the Lavv : open punishments vpon punishments: and Lothing from God is propounded: such as they felt from Chuzans dayes vnto Bel-esh-zars death, still as they fell to idolatry. And this is the tenout of Moses. So for the Gospel: He shevveith that Adam, & all his, shall dy: & that the redemer shalbe peced in his footstep, by the Serpent: & shall bruse to povvder the Serpents head. VVher vve see that he shevvs hovv matter opened here shall fully cary a victory, vvhen the percing of the foot is gone so far as it could greue. The term *apv* is repeated Ps. 89. syvetly loking back to Gen. 3. & forevvard vnto Mat. 27. that vve should not look as Papists do: for aliteration after the first passage hence. By this doctrin the levves concluded soundly that all vvho died holding the covenant, still they dvvelt in Gods tabernacle: and vvho so dyed in contempt or ignorance of it (as all vvho despised to Go into the Arck) all they perished for euer: & became Spirits in ptison. Novv the Prophets vvho shevv that the lavv is performed in Christ they turn all these phrases vnto the Gospell. as Amos in his conclusion: & as David Ps. 67. vsing the high priests blessings vvordes: cited in Paules salutations, & as Jeremy, often telling of God being our God, cited syllably in the Apocalyps. Novv as the performance is in this vvorld, & vve must be victors in Gods full favour here, that death should be but a passage vnto Life, so Christ vvas to performe absolute obedience through all his infinite sufferings in his vspeakeable feare, sorovv & panges, Being amongst vs, vvher Satan reigneth: vvhere vve might iudge, & beleue. And so the Ps. 22. declareth

his sorowes: and triumph, at his departure from vs. God providing in the best ordre for vs: that the vvork of our redemption should not haue the last act in Gehennas darknes: such as could never haue bene penned to Adams sones. Here I may record a vvofull matter of a Learned Ebrevv: vvho coming vvithin a step of Christianity fell back to Gehenna through your opinion. And also I may vse a litle digression to call you to better attention: and regard of your cariage. Isaak Ben Arama is that Ievv. One of their best Learned, of all that commented vpon Moses: and vvho condemned all his ovvne side, that since Ierusalem vvas destroyed, they are void of all comfort in their meaning of the Prophets vvwhile they look for a third temple: vvheras God presently despised both tabernacle and temple to shew that he vvould rest onely in Christ: as S. Stephen vvitnessed. This Learned Ebrevv seing in Leuiticus 26. the continuall curses for breaking the Lavv: and the stories plaine through all their ages till they lost their kingdom and found slavery in Babylon: and no comfort touching those times but repentance there, to come home, as Daniel shewed: and then a promise of Christ: Ben Arama seing this, cannot tell vvhat to say for his ovvne side. Then he cometh to vs. And saith that Christians from that text accept the justice of Iesus. As both the Prophets afore the captiuitie David, Hosee, Ioel, Amos and Ieremy, and after, Daniel plainly, ioine Christ his saluation vnto Leuiticus in that place. This being layd dovne of him; then, from your store he bringeth a matter that ouerthroweth all the good, thus: But, saith he, the Christians say that their Iesus vvēt to Gehēna and fetched thence all the fathers: and that none vvēnt to Heaven before his death. But that cannot stand vvith trueth, that the Prophets Abraham Isaak and Iacob and Moses should not be vvith God. Thus Isaak Ben Arama

rama, through your Gehenna found Gehenna for himself. VVheras in trueth, the fathers were in Inferis, in Hades, in Sheol, and are yet, by the old Latin, Greek & Ebreuv: and by new Ebreuv in paradise: whether at the first they went from this world: as I touched afore. The cursed world that sought Diuinity from bare Latin, and mistaken Greek, not knowing how Sheol, ~~adys~~ and Inferi is heauen to the faithfull, brought a Cancre vpon all our faith, and such roots of bitternes, that the comonaltie is infected, and the moistened is accompanied with the dry. Now my L. what gain can your G. have in deceaving all the realm to bring an heresie Papisticall into the Creed? Every syn findeth iust recompense: and to thrust into faith an heresy that is a great syn: vvhetherfore al that you deceave must feel the hand of GOD. VVe haue bene plagued enough already, in that, after more payments for defense of the Gospell, then haue bene gathered in five hundred yeres (as my L. treasurer was told) yet at the spittle as I shewed your G. ruelle in a cōpany said that vve ver never in such pitiful days for vncertainty in religion. I dare chargyou that if you had Learning & favour of the trueth that had ben comon ouer England vvhich is famous in Constantinople, that the Q. scholars for clearing the Bible more then it hath ben this thousand yeres, might be no small Hope for benefiting all Christendom: & vve should haue bene farr from such Lamentations. One learned man in your place might sone make the Bible as clear as any other book. Though your bare Latin studies vnable vvhiles you live to go through the first chapter of the new Testament, vould but deride such a cōfidence. You that could look vpo the little book of Scripture concēt, & see in the preface Noahs families frō heathē & say that the vvriter troubled his head vwith questions trifling & vnprofitable, shew that you come xx yeaes studie too short to iudge of that paynes: to know how & to vvhath infinite vse the heathē ver brought vvitnesses through

through all the Bible. Let me aduise your G. to ioyn vvith the trueth: to pity your ovvne soul first, & aftervvards others deccaved by you : and be not of theyr number vvwhich had rather (as D. Deny vvvas knowven to say) go to Gehenna and dravv the People after them, then be knowven hovv vnlearned they are. I dare tell you that you knowv not one letter of that study vvwhich D. Abraham Ruben the levv vvould require: not one letter, to tell vvwhether the Characters novv, vvvere afore Ezra: in vvwhich point yf you missed you maymed all the cause. And ful many an hundreth thousand opposition vvwhich you knowv not must be vevved in mynd for doing him good. Oh that a lerned man vvvere in your place: to keep this levv from Gehenna. & by him ful many a thousand. He is thought by the levves of Prage to be one of the lernedst Ebrevvves in the vvorld. A copy of his Epistle printed vvvas sent frō Basil thither by a levv: and they think that he is surely turned by some things of myne. But of this I am sure that yf I should handle the Descent to Sheol in your meaning, or vvith M. Lively teach that the Ebrevv text is corrupt, I should hinder more then build. VVherfore I must first dravv you from your Gehenna: & shevv M. Livelies vnsetlednes before I can do any thing aright for this levv. But my digression may not be too long. & of M. L. at better leasure. Novv I vvill returne to shevv more largely that vvwhich I touched from Leviticus: & to resume the vvhole question hovv in all times men looked vnto salvation. Let vs then consyder the Bible through quite, for the redemption & the vvorld to come: hovv the Prophets spake of it. VVe see that Adam vvvas made a king on earth: that he lost al by his carelesse dealing : that Christ by his infinite feare & heedtaking destroyeth all Satans vvorks. This much Moses shevveth in a sort not hid. Hereupon cometh by consequent, a resurrection to Adam: & a nev vvvorld vvher hee should have a nev paradife. But this vvworld

vvorld is by Adams trespas subiect to vanity: that the vvhole
 masse trauelleth looking for liberty vvith the sonnes of God.
 And for christ no afflictions are touched but such as he might feel,
 vvhile he could feele the sores of brusing his foots sole ypa It
 signifieth the vvhole *ἡνὶ θεῷ*. Adam knew that Satans seed
 vvould as vvell perce his hāds: repressing all his steps & vvorks:
 and that Christ must be buried & laid in the dust: & that all the
 victory for the vvorld to come, must be vvrought in this vvorld:
 that here the prince of this vvorld should leese all that he vvā:
 & in this vvorld the kingdome of heauen should bear open cō-
 fession. Here Adam might see that Christ his vnspeakable fear,
 had sad heauines according: heauynes that Adams sonnes so de-
 spized the king of glory: heauynes to see that they vvould pe-
 rish for ever: heauynes that in this vvorld they vvould haue his
 blood for ever vpon them: heauynes in highest measure that,
 (as Es. 53. telleth) God casted on him the sin of vs all: that the
 soules case not the bodies, and thought, & accompt, & feeling
 for soules caused such sorowes as Ps. 22. being most pathetical,
 could not vtter: vvith Ps. 55. & the 69. in the highest terms of
 sorowes that euer could be vtered. Nor Esay the most elo-
 quent oratour in Ch. 49. vvhere Christ sadly lamenteth how,
 to many his labour vvā in vain, & he should be the despised of
 all soules: & the abhorred of nations: & in Ch. 50. though he
 had the onely tongue to season speech & silence, he must give
 his back to the vvhippers: his cheekes to the buffeters: his face
 to the spite of spitters: & seing that in all this they vvould not
 consider, but lye in Eternall sorow: He that loued man, and
 euery man more then all the vvomen in the vvorld loued their
 ovvne children, must needs haue infinit pangs for their destruc-
 tion. All these Prophecies conteyned not more then Adam
 might see: nor other many: & speciall, Esayes Ch. 53. An A-
 bridgement of S. Matthevv: But Adam had not one vvord of
 going to Gehenna: but your holding of that vvill proue

that you neuer examined vpon vvhath speeches Adam held a iudgement for blisse & curse, to the children of God the blisse, & to the Serpents brood the curse in the vvhorld to come. Thus I trovv, your opinion that Christ vvas to go to Gehenna, vvil be out of Adams Diuinity: and be found to flow from the Serpent the father of Lies & the murtherer. Adam knew the Eternal loue of God: begōn here: & cōtinued for euer: & knew sufferings in this vvhorld tokēs of blessings for the vvhorld to come: but for sufferings to the soule alone out of this vvhorld, to vvin iustice & victorie against Satā, that larreth frō all Adās Diuinity: vvhich must fall vvithin vvords told in Gen. 3. vpon vvhich ground all further diuinity story is built: as Adam knew that particular ages should haue more seuerall remembrances but all to his sum of faith: So all Sacrifices, Noahs, Abrahams, Mosehs, signified a iustice vvrought in this vvhorld: and none could signifie a Gehennean Lodging. Neither Abel crying after his death, nor Isaak in a similitude receaued from death: nor the Scapegoat or birds loosed, nor any thing in all Sacrifices euer could signifie a going to Gehenna: seing it standeth vpon, not a phrase or any one term: but a generall rule: That all are dead in Adam; and yf they hold not life by Christ, they abide still dead in their sinnes: slaues of the serpent: partakers vvith him of infinit vvō from God. Where Moses saith; I kil and I make aliue; In that one place Abenezra vvould haue the resurrection in open phrase to be taught. Diuinity vvill suffer it: But a Saddy vvould not so take it: for the vvords may be taken thus: I keep aliue some, vvhen I kil others their equals in vigour. The tabernacle of this vvhorld, & of the Angels vvhorld: and the high Sacrificers blessing these conteyned a dvvelling vvith God vnlimited: & therfore Eternal: and life in Gods redemption vvas vvithout limitation: as, Death, in his anger. But for Hell, a place of Deuils: that Mosehs Grammer vvil neuer afford you. As neuer Heauen in propre term, for soules; though by consequent

quent the Godly naming them selves pilgrims here, import
 they looked for a citie vvhherof God vvas the Builder. So a bet-
 ter case is collected, by consequent of matter, not by direct term
 of Heauen. It vvill be thought strange that your G. a D. & *Με-*
τροπολίτης should be ignorant of these groundes for Diuinity.
 Now let vs behold the Prophets, the Historique, & the other,
 the commenters vpon Law & story. For Iosua, Iudges, Samu-
 el, & the Kings, Abigaels speach to Dauid, that his soule should
 be in the band of the Liuing, & Eliahs taking vp: the one for
 phrase, the other for action are holden the plainest for Heauen.
 Yet some turn Abigaels vvords to a safety in Life, through great
 Dangers: VVhere Saul & his should shorten their dayes. And
 it is sure that she spake in that sense: that she looked for him to
 become king: & vvould not be reaching a Prophet assurance of
 Eternal Life: as bringing ovvles to Athens. The Ievves of true
 religion appearing thrice a year afore the face of God, knew
 that vvhen this tabernacle vvas dissolued, - they should haue a
 dvvelling in the heauens: But so spake that the vvrancling hea-
 thē should not stumble at their paths. In 2. Sam. 7. The king-
 dom of Christ altogether taught of Life Eternal: though the
 Speech to this day is taken of Ievves for pompe here. When the
 Ievves open Policy vvas dissolued then Daniel in most plentiful
 sort openeth the Spirituality of Christ his kingdom: how his
 Enemies vv ere cast into fire burning vvithout Limitation, that
 is for euer: And vvhen he sheweth that Antiochus Epiphanes
 shall bereaue the Ievves of Earthly comfort, then most fitly he
 comforteth them in the better resurrectiō, such as resisted him:
 & so S. Paul to the Ebrevv es mentioneth those affaires: as Da-
 niel stood most carefully vpon the story of Antiochus: to let all
 vnderstād the last affliction of Gods people, before the coming
 of Christ. But Daniel hath no term for soules distinction gon
 hence: & he sheweth that Christ being killed, *ὁ πᾶς* Not letting
 death season vpon him but riseth, so doth bring in Eternal ius-

tiee. Your Gehenna came neuer in his mind. The Angel sent
 from Heauen spake vyhat he penned: & the Angel knew that
 God ordeined a more certain course, for ease and cleernes of Sal-
 uation, then to ty soules to beleue a iourney of a ioule, to vwork
 merit in Darknes among spirits, vvhich iourney no pen could e-
 ner tell, nor hart conceaue vvhē it vvere told, vyhat he should
 do ther: or how he could suffer there: or how the body should
 vvin by the soules pain vwithout the body. And thus vve see
 how through the Prophets they vvere taught of redemption.
 And in the new death & resurrection very often seen. But no
 going to Gehenna. Yf I vvrote but thus much the cause vvere
 fully concluded against your G. Yet for all plenty of store, I vvil
 ioyn vvriters not *πυλματα φόβος* but allowed for so much as I
 bring & much more by the Eternall spirit: and therefore may go
 vnder the former Title, of Serching the scriptures and the holy
 doctrine, for heauen: The Rabbins inuenting of new phrases
 for to expound the generality of Sheol & the prophane Greeks
 for *αἴδης* their Hell. Thus the cause vvill be so handled that fu-
 ther kindes of studie can not be required. For all the new Testa-
 ment is either from the old, or from the Rabbines, or from the
 prophane Greeks. And vvhē it is made vp from the old Te-
 stamēt, either vvhē the Apostles translate of them selues, as they
 do ful often, by prophane Greeks Language, or cite the Septua-
 ginta, vvhich borowed their vvords from Heathē, in both
 kindes the heathen must be looked vnto. So much is void of
 controuersie, that so far Greeks must be regarded. The Septua-
 gint is of so great auctority that for the main poinct of Saluatiō
σῶμα ὃ κατετίσω μοι, to end Moses Lavves, that is cited vvhich is
 far of in Ebreu: & this could haue no auctority but as from
παραφρασῶν, holden Prophets scholars. And so for *αἴδης* they
 must be thought the best for the vse of the term. As for *κατα-
 κυρίωω* frō Pī 110. (vvhich Greek stile the holy Ghost for that
 Pī alloweth at the least in tventie parcels) Ecclesiastical disci-
 pline

phine is cleared exceedingly. But of the 70. I haue little now
to say saving for inducement to moue the vnlearned & vnflayed
to think better of Rabbins for many things, and of prophane
Greeks. The very Septuagint vvere of the ancient Rabbins, &
others of holy faith as Symeon the iust. Luk. 2. and others of
great Learning: as Gamaliel, and the Chaldy paraphrastes.
None but the senseles vvill despise such. For the Rabbins the
most Learned Ebreuy Doctors, this much is famous; that a-
gainst Sadduces, that denied the resurrection, and relyed in pre-
tense vpon Moses vvords, they from Moses matter & assurāce
of Doctrin invented very profitably these terms. The vvorld
to come: *הַיּוֹם הַזֶּה ה' הַיּוֹם הַזֶּה* *ὁ αἰὼν ὁ μέλλων*: The day of iudgement
גִּיּוֹן הַיָּם Gehinnom, *גִּיּוֹן*, *Γέεννα*, the valley of Hinnō. The
iudgemēt of Geenna *גִּיּוֹן הַיָּם* all these vsuall in Zohar. The
second death. Onkelos Deut. 33. Ap. 20. The Garden of
Paradise. *עֵץ הַחַיָּה* *παράδεισος* *ἔοικε*. The tree of Life: *עֵץ הַחַיָּה*
ξύλον τῆς ζωῆς. And a feast in the vvorld to come, in the Chal-
dy of Iob. And in the Lavv & Prophets *שְׁאוֹל* Sheol contey-
neth all these states being vnfolded. And because the Sadduces
admitted but the Lavv; as the doctors comō places also reduced
all vnto the Lavv: The godly Doctors termed all the holy books
the Lavv: Saned. fol. 92. And so the the term Lavv is vsed in
S. Iohn. 10. & Rom. 3. And for the comfort of the Godly,
that they dy not, but pas from death to Life, they called dying a
deliuerance or setting free. as in Zeror vpon Ex. 17. Iosuah
וַיִּתְּנָהוּ בְּיָדָא at the time of his deliuerance hence, &c. Phil.
So S. Paul spaketh *ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἔφασκεν*. And so
1. εἰς τὸ ἀναλῦσαι. The Syriaq; hath the rabbiq; term *מָוֶת* very
Lernedly. And all this vvas bred for distinctiō of matter about
Sheol: because the Prophets comonly vsed comon terms of the
vvorld; that the vvicked, as all be at the first, should not be tro-
bled aboue their reach. Now he that thinketh that Sheol sig-
nifieth Gehenna more then Heaven, vvill be ignorant of all this,

& in a vworld or Cimmerian darknes, or Ægyptian palpable myrknes. *ἄδω* in the 70. and Internus or Hell, for it vvill as vvell catch a D. in Babish infacy for Diuinity. And this much for the Ebrevv Doctors fom vvhom the Apostles haue full many an hundreth *κῶλα* or membre of speah plain by conference vvith them, othervvise vnexplicable. Novv let vs consider the heathen Greeks. as the heathen lend the Apostles theyr vvords to teach them Life: and as the prouidence of God vvvas vvonderfull gracious in giuing to Macedonians 300. yere raiga ouer 72. kingdoms in the North, & in all the South; that f. om the vvest, Greek should go over all the vworld by the Apostles tymes. And before great Alexander God gaue Grecians such svveetnes & vvhitenes and vvittines of speach, that to this day, they beare svvay over the vworld: & vvvere still specially studied at the first over the vvest. Such as knovv not their vse for the tabernacle of the nev Testamēt, vvill build in quirks of Latin distinctions, being as silk vvorms thred vnlavvfull, as from vnclean vvorms. The vniuersall concent of a tongue spred o-
 uer many nations, & the Chiefest and most ancient next the E-
 brevv, ancient vvith the Eldest bred at Babel, & largest in vse,
 such consent and concent vvilbe holden of force vnuincible: a-
 gainst vvich yf the Creed had ben penned for *ἄδης* the peruer-
 ting of an vsuall term had more hindered then any difficulty in
 the Mysterie of redemption shake avvay the careles & contemptu-
 ous. As to speak in a language othervvise then any that euer v-
 sed the language for an hourelly matter, that must needs argue
 the full extremity of all badnes and brainles folly. Amongst
 Greeks for *ἄδης* as for all Greek popular *Μαρονίδες* that best
 knevv the old Greek of all countreys of Cittim, & Elifa, & hath
 bene follovvēd vnto the Apostles age, and of them for *ἄδης* (as
 I counted) & for *τάρταρος* doubteles *Ζεὺς, ἑρμῆς, τέμματα*, & in-
 finitely, this old poet is vvorthiest to come first. And in him
 old Nestor 90 y. old, vvho vvould, setting curiosity aside, speak
 in

in simple antiquity. From his mouth floweth an oration sweeter then hony for this matter, for he hath the very phrase of our Greek Creed: τὸ κατελθεῖν εἰς ἅδην. Thus he speaketh before the nobles of Græcia for the comon passage of the world, in souldiers slain: Iliad. Eta:

ὦ νῦν αἶμα κελαινὸν εὐρρόον αἰφὶ σκάμανδρον
'Εσκέδασ' ὄξυς Ἄρης ψυχὰς δ' αἰδὸς ᾗ κατῆλθον.

Warre shed their blood: But their soules be gone down to Hell.

Old Nestor speaketh as Iacob, Iob, Anna, David, Ezekias, the comon terms of death. And yf the Church of Pylos had vsed his phrase in any other meaning, yong mē & mayds, old men and Babes, vwould continually haue stumbled to more danger then vvant of Battlements to the rooff of an house, & vvant of couering to a vvell vwould haue caused in Iudea. And he that commaunded plain matters of comon discretion vnder them requireth greater Heed-taking for soules, that no Pachadh, nor Pachath as Esay and Ieremy speak: no grin nor spring be layd in souies vvay: nor any thing spokē in corners of speech vher the simple vwould trip and be entrapped. I commend not our doubtful vsage of Hell: but seing a thing don cannot be vndon, I shevv that the trap must be looked vnto. Your G. vvho say the Q. vvill not haue the translation amended, as though the Realm had giuen her auctoritie for Atheisme, your G. must ansvwear, vvho your self being entrapped vvill burn to Entrap others, you mnst ansvver for the cōtinuance of the stumbling block. And but that you hould back from the learned nobility 400 Epistles, as though your bare Latin vvere comparable to all their Larning, or your care for the Realm comparable to theirs, so many nobles had removed the blocks much avvay by this time: & they all vvith all their attendants vwould haue persvaded or suaded at the least not to finde any more for Love of Gehenna to be a Lodging after a soule is commended to the faithfull Creator, then Ananias, Azarias & Michael,

saet, lost of their hayr for the Idol of Chaldy religion, against
 vvhich not for vvhich they gave their bodies to the fier. And
 thus yf you vwill try Larning by Antiquity Old Nestor vwill tell
 in vwhat Sense Argui vwould vnderstand the Creed euen at the
 first sight: & befool the penner yf by any other sense he laid a
 snare vnder terms of a knowven & solenne meaning. Nowv
 that one svvallovv make not a summer: you shall haue more
 not svvallovvs, but soules svvalloved of death in this phrase.
 Andromache Hectors vvife & S. Paules cuntrey--vvoman of
 Cilicia, she speaking of her seauen brethren kild in one day by
 Achilles saith:

Οἱ μὲν πάντες ἰὼν κίον ἡμᾶσι αἰδῶ εἶω.

As Tarsus spake Greek so did the rest of Cilicia, or at the least
 Pomer knowing all their maners of tongues vwould bring for
 a *Θ.* the cheif Dialect: & yf S. Paul had sent thither *τὸ κατελ-
 θεῖν εἰς ἄδην* in any other sense, the vniuersity of Tarsus (great
 Lerner thence arose) vwould haue said: Athens had not so
 great occasion to say that for the resurrection you brought
 strange things into their eares: as vve have for your article of
 Going to Diuels Lodging: vve speak *τὸ κατελθεῖν εἰς ἄδην* of all
 that dy. Are you appointed to teach vs newv Greek; and to
 build a newv Babylon. Our mindes may admit newv Lawes;
 but not newv Languages. To this absurditie your G. should
 bring the Holy Apostle; vvho yet knevv tongues better then
 all Corinth, & Greek, excellent vvell of a Child. And he that
 knevv hovv milk is for Babes, vwould neuer giue an article of
 plain vvords for a meaning neuer heard, and vnpossible to be
 proued: and neuer disputed in Scripture. Nowv for Troas or
 Tiras, Hector to his vvife speaketh of the phrase more fully,
 vvhen she desired him not to hazard his Life:

*Οὐ γάρ τις μ' ὑπὲρ αἴσαν ἀνὴρ αἰδῶ προΐαψέ
 μοῖραν δ' ἔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν
 Οὐ κακόν, εἰδὲ μὲν ἰοδλὸν ἐπὴν τὰ πρῶτα γένηται.*

Here

Here Tiras nation speak, that all once come to the vworld, must be sent or go to Hel in the Creed term. And Mæonides him self, he spake in the same sort of Hectors soule: vwhen Achilles killeth him;

Ψυχὴ δὲ ἐκ ῥεῖθρων πλαμένη αἰδᾷ τὴν Βερίκη.

His soule fleeing out of the body went to Hell.

And this cometh in Homers ovvne phrase: vwherein he cōteyneth the maner of the Dialect of Smyrna, Rhodos, Colophon, Salamis, Chios, Argos, Athenæ, vvhich all Challenge him to be their countreyman. Novv the Revelation had made Smyrna astonished, yf κλείδες αἰδᾷ καὶ θέναντες had ben in any other senses then Homer and their countrey men spake: as the placing of θέναντος later, she vvech also that αἰδᾷς conteyneth not a more greuous state, but the later terme expoundeth the former: and in your G. Greek Smyrna had ben at the vvittes end. But in Homers Language and the Apocalyps style they vvould assure them selves of a fixed sense, for a soules leaving of this Life, and having a continuance in the other vworld: even as Orpheus hath it:

Ὅσσοι νεκρῶν βερέθρων κληῖδας ἔχουσιν.

And Achilles in Phthia speakes in the same tenour, a patron of playnness, vvho hated a man Like the Gates of Hell, vvho vvould have one thing ready on his tongue, and an other closed in his brest: thus he speaketh, as for S. Mathevv and Ezekias, I did glance at the matter before. Thus Tethys sonn uttereth his plain hart:

Ἐχθρὸς γάρ μοι κείνῳ ὁμῶς αἰδᾷο πύλῃσιν,

Ὅς χ' ἔττερον μὲν κεύθῃ ἐνὶ φρεσὶν, ἄλλο δ' εἶπη

In comparing Homer vvith the Bible, vve may see that to be most true vvhich the Talmud and Talmudists cite infinitely, thus: דברה בתורה כלשון בני אדם The Lavv speaketh according to the tongue of the sonnes of Adam. Novv if the penner of the Creed had gone from the maner of all the Bible and of Adams sonnes, it hath ben a cursed vvork. And thus Homer telleth vs

of a great part of the world: vvhat they vvould say ought to be meant by *ἡ καταλήγεις ἄδης* yf the teachers meant plainly: as they must do yf they came from God. VVe may here a litle digresse to other nations, and the ground of Divinity, & after come fresh againe to Homer, & his folovvers. The Æthiopians meaning I shevved from their translation that they put Death for *ἄδης* & Sheol for death. And so did the 70. in Es. 28. So all the South about the Apostles age (of such great antiquity they hold their translation, and part to be the APOstles ovvne vvork) all the South, all of the old vvill be against you. As for the Syriaque they take Sheol stil as the Ebrevv, & in their tongue our L. spake, & it is the tongue only vvhich the nev्व Testament calleth Ebrevv. Though Academiques call the Prophets tongue by that term. So our Lordsexample, vsing Syriaque as the vvorld then did vse it, shevverth that his Apostles vvould vse Greek as the vvorld then did vse it. As vve see not onely for vvords but also for matter that they never give any Lavv for maners but agreable to the Heathens native light planted in their harts at their coming to the vvorld: kindling that vvhich corruption had quenched; & so their terms for vertues and vices they take them from Euripides, Plato, Aristotle, Demosthenes & such, & not a litle from Homer. And for faith, S. Paul telleth touching his difference from his nation that it stood then onely in this, that Christ vvas to suffre: and being the first that riseth frō the dead, should shevv light vnto the vvorld. This he maketh his difference from the nation. All other poincts of Divinity and the Ecclesiasticall Discipline terms, I dare vnder take to shevv from maymony & the vvwo Talmudes: even the phrase of Loosing & Binding, in the making of a D. absolute by the Sanedrīn, vvith Imposition of Hands. So the term *Ἀγγελὸς ἐκκλησίας* *שליח צבור* is their ordinary for the Bishops of every congregati- on, infinitely vsed. As the term *ἐπίσκοπος* in S. Paul is iust as in the 70. in Moses, the Kings, the Prophets and Nehemias, and
in

in Ester in some editions: vvhence your G. should have fetched the signification of it. And as our L. repressing the sonnes of Zebedy, deeming that his kingdome should be vvordly, telleth the difference, that Kings of the vvorld commaund vvith absolute authority: dealing in plain matters knovven to the natural man for comon profit: but they his scholers to teach divinity should be servants: dealing in matters beyond comon affection or the natural mans reach, & hardly taught vvithout infinite service and patience: vvherin as Moses and Paul compare themselves to nurses cherishing the children, so all Divines must be servants carying by Doctrine vnto Christ, and not by Cerberus laylourship make themselves slaves of Satan, Pharaohs over Israel: and not the Horses and Charets, in Eliahs sense; so also the Ebrevvves have the same very phrase of service, in all that governed in Divinity; and namely of Moses: hovv he spent 40. yeares in Pharaohs court: 40. yeares in shepheardy; & vvas a servant to Israel 40. yeares: Shemoth Rabba, In like sorte D. Kimchi vpon 1 Chron. 24. shevveth that David might not appoint one of the Sacrificers above an other: not so much as to appoint vvho should be first; but committed the Lots to God. And the high Sacrificer had no auctority over others by his place: not so much as to be of the Sanedrin for his office, vnlesse further letting did commend him.

And as S. Peter commaunderh *μη κατακυριεύειν τῷ κλήρῳ*; so ther is an expressed Lavv for the *πρεσβυτερίαν*, the Seniors in these vvordes, in Maymony Tom. 4. Haleca Sanedrin Per. 1, fol. 247. of the later editiō & Lesser vol. אמור לאדם לנהוג בשורה על הצבור: וכל פרנס המטיל אימה יתירה על הצבור שלא לשום שמים נענש ולא יפסיע על ראשי עם הקדש אף על פי שהן הדיוטות ושפלים בני אברהם יצחק ויעקב הם וצבאות השם שהוציא מארץ מצרים בכח גדול ובירחוקה וסובל טורח הצבור ומשאן כמשרה רבינו שנאמר בו כאשר ישא האומן את יונק:

So yf your Grace vvould knovv vvhat *κατακυριεύειν* signified and vvith conscience have handled the matter, you might best have knovven yf you had framed your study at the first to the

Fbrevves maner: to have knowven Moses languages, and the Hebrevv Doctors calling of him to comon places: and hovv all the nev्व Testament is framed to those comon places: & vvill be never othervvise so clearly vnderstood as by that course: being bent to allowv the former good & to dash the traditiōs Popelike of the Pharisees. The Greek tongue vvould have told you, even in the first Chapter of Genesis in Adam before his fall, that κατακυρεύω signified not a tyranny but a most Lavvfull & synles government: and again, the Ps. 110. the κῶλα vvherof are cited about 20. times of the holy Ghost in the nev्व Testament, vseth κατακυρεύω of Christ. The Greek tongue vvould have kept you aright for κατακυρεύω and κατεξουσιάζω 20. Mat. 25. that they are all one vvith κυρεύω and ἐξουσιάζω Luk 22. 25. in the greatest benefactors and enrichers of the kingdomes called for theyr desert σωτῆρες καὶ ἐνεργῆται, of the People, rejoycing in theyr government: and the Rule or Canon that Sanedrin or τὸ πρεσβυτέριον might not αὐθεντεῖν (as S. Paul 1. Tim. 2. translateth שׂוּרִי from Ester) this vvould have kept you from perverting the tongue, and marring all Divinity & discipline. You feign that our L. condemned heathen Rulers. Mark vvhither you rush. So the Zebedeans should have no representment: but all might hold the Iudaisme of Rambam Tom. 1. fol. 50. that Messias Kingdom shalbe pompous in Israel: So our L. might by Heathen Lavves have bene blamed fully: vvhich God forbid. So the Iudaisme that Israel might obey no King but of Israel, had bene confirmed by the Gospel, against Rom. 13. So all Kings should need a Pope to overrule them: So our L. should have made a Lavv against comon experience: vvhich hath Gods auctority. See then hovv you run: missing of the ground: not knowving the Greek tongue by vvhich the nev्व Testament must be expounded: (as all levves vvill graunt & require for the vvords) & for matter may in no case bring any nev्व article: but as paul hath παντὸς ὁ Χριστὸς from יְהוָה מָשִׁיחַ

Dan. 9. most exactly translated, in his article of difference ha-
 ving the exact propriety on his side: so still articles of the Creed
 must haue such exact playnes that all vicked may knowv
 vvhat they mean no lesse then the godly: and all godly children
 seaven yeares old, may clearly take them in the right meaning.
 Your G. is blamed in print, as I vvrot vnto you, in this case
 vvwhich I vvill shewv briefly. A certen learned man, better
 learned then your self, as it seemeth by his overreaching of you,
 vvvas greatly grieved, that you played the Rex in taunting of him,
 and yet not the Rex properly: fatherly mildnes should be in a
 King, and all modesty: you vv ere to sharp vvith him vvithout
 reason in checks as he thought from your ovvne auctority. The
 he told you that you ought not τὸ κατακυρδεύειν, then you re-
 plied that τὸ κατακυρδεύειν signified a tyrannical government: the
 he rejoyned that of Christ it vv as spoken in the Ps. 110. and he
 hoped that you held him to be no Tyrant. Your Rebutter vv as
 ἄγεον, thus. And do you allowv the 70. Greek? Good my L.
 dare you dissallowv that Psalme for Greek, vvwhose very syllables
 the holy Ghost citeth to the Ebrevv es to dravv all unto Christ,
 & in the Gospell in parcels & times above 20. at the least? Be-
 sides my L. many an hundreth thousand times doeth the A-
 postles style expresse Ebrevv in the 70. peculiar maner: that
 you can hardly find five vvords together vvherof four be not in
 the 70. And yf the 70. Greek be not αὐθεντικός, vvhencc vvill
 you expound the nev v Testament. Thus your Grace bescoled
 the very rock of our salvation, and vv ere accused to the Lords
 for vvorking the Eternal shame of our nation. Yf the Papists
 charge vs that the Chiefest preferred scholer in England knowv-
 eth not one line of the Nev v Testament, nor one vvord from
 vvhat auctority to vvarrant a translation, vve may be thought
 the most brutish & senseles of any nation vnder the cope of
 Heaven. And dare you burn for τὸ καπλεῖν εἰς ἄδης, that Gehen-
 na is meant by it: not knowvng the Septuagint: and lesse Hea-

then Greek? It is no marvayl that you accused my studies to the
 Q. of *Φασπαπῶν*, seing you have no fansy to any Greek in
 the vworld: that for Greek or Ebrevv can not speak to one vvord
 of either Testament, by former Greeks, & auctours authentical
 to Ievves, vvhat may constantly be affirmed These four vvords
βίβλος ἡμῶν Ἰησοῦ Χριστοῦ my Lord vvhece vvould you expouñ
 them. The general Greek by Peculiarity of matter maketh *ιδι-
 ωτισμὸν* a propre tenour of meaning, so that general Greek must
 be knovven, and yf in Heathen sense it can not stand, then
 the 70. and imitation of the Ebrevv phrāse must be conside-
 red.

And the Grace of a vvitty vvriter handling matters of
 diverse kindes, standeth (in plain matrrers) in Equivocation
 of a term serving all his purposes.

So in *ἡμῶν* vvwhether
 Generation, or Kindred, or story ought to be meant, the
 matter vvill tell. Neyther the house of Salomon nor the house
 of Abiud belongeth to the generation of Christ. Neither vvvas
 that S. Mathevves purpose. but he shevveth frō vvhat old pro-
 messe from God to Abraham to give him Canaan David vvvas
 a King there, and Salomons House: and the Enheritance
 came to Christ; vvhom Herod therein feared: and therefore
 sought to kill him.

And to that end he shevved the roll of
 the kindred, not of the Generation of Iesus Christ. The
 speach serveth most vvittily also as a proposition to all the Gos-
 pel, as *τοῦτο* Gen. 25. *ἡμῶν* signifieth story. VVithout the 70.
 these four first vvords could never be vnderstood. So your G.
 vvould make our nation a vvonder of the vworld, despising the
 70. vvwhose skil for applying heathen Greek first to Ebrevv true
 divinity all the vworld admired: & the holy Ghost through the
 nev्व Testament continually celebrateth: that vve have a three-
 fold thred, the nev्व Testament, the 70. & the heathen. And he
 that cannot handle all these three is not fit to be *κωμοπολίτης*. And
 here I appeal vnto al the realm hovv fit you vver to repress mine
 Epistle for translating the Bible; vvho your self knovv not so
 much

much as one vvord of the Greek Testament, frō vvhat auctours
it hath certenty & lesse in the old. But I vvill novv leave both
Testaments, & regress to the Creed, penned for the simple Hea-
then in the very phrase vvherin they nourished the immortality
of soules in mention of death, that men should not be thought
to dy as horses: but to have an other vvorld: hovv πκαπλθεῖν
εἰς ἄδης the Creeds phrase vvvas infinitely in speech among Hea-
then in the Septuagintaes sense, & the rulers of divinity: & ἄδης
signifieth but the vvorld of the dead, vvher immortal soules cō-
tinued. In Homers Odyssēā in Lambda vve have a vvhole bock
for the vvorld of Soules vntormēted, but continuing together.
In the fable the substance of trueth must be imbraced, that Iape-
tionidæ rightly taught the soules immortality in an other vvorld
called ἄδης, & termed death, to the Soule immortal: a De-
scending to ἄδης Hell. Thus of Tiresias Vlisses vvho vvvent thither
speaketh;

--Ψυχὴ δ' ἔβη δόμον αἰδῶ εἰσω

His soule went into a Chamber within Hell.

And the mother of Laertiades geveth him a general rule that
vvhen bodies dy, then εἰς ἄδης

Ψυχὴ ἣν ὄνειρον δόπολαμένη πέποιτται.

And of Oedipus mother he sayth, hovv vvhen she died ἡ δ' ἔβη
εἰς αἰδῶ

So Agamemnon complayneth that Clytemnestra --ὃς ἦ μοι ἔτλη
ἱερὴ περ εἰς αἰδῶ

Χερσὶ κατ' ὀφθαλμοῖς ἐλέεν, vvould not so much as shut
his eyes vvhen he vvvent to Hell, to the vvorld of soules. In the
same sorte Aeacides spirit asketh Vlissen hovv he durst come to
the vvorld of soules, to Hel.

Πῶς ἔτλης αἰδῶς ἥ καπλθεῖμεν ἐνθά πε νεκροῖ

Ἀφραδέες ναῖεσι, βροτῶν εἰδῶλα καμόντων

This distichon standeth as a Dictionary for Hades, vvhat place
it is, against vvwhich yf the σύμβολον had gone, it hath bene a skoph

to Hellas, and had hindered all the proceeding of the Gospell. But the Creed vvas penned vwith all circumspection: that vwhen some Arian objected basenes that Christ vvent to *ἄδης* Gregory Nazianzen ansvveared that thence he brought soules to the body: but they vver just soules: therfore by him *ἄδης* is the comon lodg- ment of all soules, vnjust and just. And so Eustathius Bishop of Thessalonice expoundeth *δύω δόμον αἰδῶ* to be the Lot of all that dy, admitting Homers phrasis; on vvhom he commenteth hovv all Greeks after him speak in his kind. And this much for Homer: of others the rarer may be cited: the comon are in all Hands. Anacreon hath not much, yet he hath in comon rate:

ἀναστρέφω θάμα τέταρον δεδοικώς.

αἶδew γὰρ δεινὸς μύχῳ.

Simonides the vvittiest despising lifes shortnes and vanity telleth among other sundry vanities vvhath riddance vvar maketh, *τὰς δ' ἄρει δεδομημένους πέμπει μελαίνης αἰδης ὑπὸ χθονός.* And as in Melanippide God is *τ' αἰζῶς ψυχὰς μεδέων*, the Bishop of the immortall soule: so Ibycus of the soule saith *Ἀρετὰ πολύμοχθε σῆς πόθους Ἀχιλλεύς.* *Ἄϊας τ' αἰδαο δόμους ἦλθον.* For Love of painful vertue Achilles and Ajax vvent to Hell. Litle of Sappho and Ibycus, as of the Last cited, came to our age: a fevv Lines: yet both make *ἄδλω* theyr end: both vvorst and least fearing punishment. Tragiques are infinit in this: and Euripides beginneth here: defining *ἄδλω*, in his very first vvords:

Ἦκω νεκρῶν κευθμῶνας ἢ σκότῃς πύλας

Λιπῶν, ἐν αἰδης χωρὶς ὥκισται θεῶν.

And Lycophron that of purpose studied for hard Langage, yet here in he could fayn non, but must take for the vvorld to come, the comon: and in one Tragedy ten times runneth on Hades hovv *πρόπαντας αἰδης πανδοχεὺς ἀρξέυσεται.* For Athenæans comōly, their Epigram of 4000 slain vvill serve, for Isæus, Æsch. Dem. & c. *ἄδλω ἔθεντο βράβην,* They made Hel their common game. By Hip- pocrat. *Κοῦς ἐν αἰδῇ πάντες λῶ.* And for the Septuagintaes age

Menander

Menander telleth howv Greek vvent then: vvho thus speaketh
of the dead to comfort one mourning

Δοκεῖς τὸν ἄδλω σῶν τι φροντίζειν γόων. And for θάνατος
& ἄδης in one sense Plutarch fitly ioyneeth Æschylus vvith an o-
ther. Æschylus sayth:

Ὡς ἔδikaίως θάνατον ἔχουσὶ βροτοί.

Ὅσπερ μέγιστον ἴαμα τῶν πολλῶν κακῶν.

Men are not well advised that hate death:

which is the best medicine of all evils.

In Plutarch one answereth:

ὦ θάνατε παῖν ἰατρὸς μόλοις.

Λιμὴν γὰρ, ὅνως αἶδας ἀν' αἶαν.

Αἶδ' ὦ δὲ ἔχων βοήθην ἔτρεμω σκιάς. that is,

O Death D of Physiq, come.

For Hell is the onely haven of the carth.

Having Haiden my helper I feare not shadowes.

For further auctorsextant in Plutarchs time all of one mynd,
Plutarch comforting his frend vpon a Godly sōnes death, that
he vvas in Hell, & therefore in good case, and citing Pindarus,
Plato, & others many, and as to one of hys mynd, for the term
Hades he may be as an vvhole Library. And for plain sayings
that they meant ioyes of high degree to be in death Pythagoraes
Golden verses conclude that:

Ἦν δὲ δολομένης σῶμ' εἰς αἰθέρ' ἐλδ' ἔπερον ἔλθης

Ἔσθαι αἰθ' ἀνάτα Θεὸς ἄμβροτος, ἔκ' ἐν θνητός.

And the same vvas their General opinion, and not propre to the
Samian Philosopher our old Cantabrigiā. Sophocles vvho
sayth in αἶαντι

Κρείσσων αἶδα κδ' ἰδων ἢ νοσῶν μάταν.

He is better at ease that is in Hell, then sick past help.

The same elsvvher telleth that they be θεοχρεῖς that are dead.
And so spake Latins. Scipio vvent by Tully, as all, to Inferos:
Yet had his place in Heauen. Leonidas in Herodotus harting

300. against Xerxes Army, told that they should sup *ὦν ἄδης* apud Inferos, by Tully. The argument aymed at a better case. Nowv howv did the heathen term the place of Torment? For that, Plutarch citeth Plato: & He, Homer. *τάρταρος* is the layl. Homer is vvonderfull herein: & teacheth that our old father Iapetus very carefully deliuered to his posterity the true religion, of the creation and of Angels fall & *κηνη Ἀτῆ* Sin deceauing Man. And it is no Lesse marueyl that the Holy Ghost by S. Peter calleth Homers vvords from the fable vnto Iaphets trueth. Thus Iuppiter threateneth his Angels disobeying, to cast ech into *τάρταρον ζοφώδη*, by the comment ry & prose term, Black Tartarus,

Ἡ μιν ἐλὼν ῥίψω εἰς τάρταρον ἡεροείδεα.

Τῆλε μάλ' ἢ χ' βάθυσον ὑπὸ χθονός ἐστι βέρεθρον.

Εἴθ' αὖτις σιδήρεαι τε πύλαι, καὶ χάλκεα θύρα.

Τόσσον ἐνερθ' αἰδέω, ὅσον κρανός ἐστι δ' ἀπὸ γαίης.

I will the disobedient into black Tartarus cast

Where ther is a black Dungeon vnder the earth.

Wher be steel gates: and a floor of brasse.

As far beneath ἄδης Hades as heauen is from the earth.

So the Prison is Tartarus: The rest of all escaping prison is *ἄδης*. Moreouer *Σιχα* the Chain that can hold all nature fast, is in Homer, in the same speach. VVhen S. Peter telleth howv God condemned the Angels *σειραῖς ζοφωπέταρως*, he taketh all the vvords from Homer and his prose commentary, calling the fable to an old trueth. And seing the highest so cometh down to the capacity of Greeks dravving them euen by their fables phrases vnto the trueth: vve may be sure he vvould neuer thrust into the Creed, a speach against their vniuersal iudgement. None may say that the H. Gh. knew not Homers phrase: and reason telleth that profitably his place is touched, and nothing falleth out by chaunce. Therefore S. Peter vvas directed by Gods vvisdome to temper his style to the Heathen

then capacities euen in their fable: as, *ψαύει τῆς ἀληθείας καὶ τὸ μυθῶδες*, in Plutarch: Fables touch the truth. So for *κόνη αἴτη* Syn: she is *Πρέσβα Διὸς θυγάτηρ Ἄτη ἢ πάντας αἴπτει*, *Κινητή*.

Sin, the Eldest Daughter of the Spirit, maketh all men sin.

And in this speach Agamemnon confessing his sin to Achilles, sayth that not he but sin vrought Achilles iniury. In Lydia the Poët lerned Ebreuvis Greek: and much matter harping vpon truth. The heathen vwould soon beleue that it passeth mans capacity to know vher soules be tormented: but that God keepeth them in Chaynes of Darknes by his pouer, their ovvn speach vwould soon make them vnderstand that. The Rabbins from the creation-story speeches before all ornaments came to be made, vwhen yet Darknes vvas vpon the deep, call the Place of Torment *מרת אבוסון*. The graue is also called by that, once in Paul. But in speach of the damned & of soules, it signifieth the place of torment. As in Zohar. Gen. 1. v. 2, the levvess so spake, the Deuels vsed the same term Luc. 8. 31. vwho desired the Lord that he vwould not commaund them to go into the pit, *εἰς πύλιν Αβυσσον* *Κινητή* by the Syriaq; folowing the Rabbis term. And in Papistry dravving to the Lake burning vwith fier and Brimston, as Dauid Ps. 11. closely noted from Gen, 19. Eternal destruction, the KEYS of *αβυσσον* is a speach allowved by God from the comon maner. VVher this Abyssos or deep Pit lyeth, (that they Lie in a deep dark fiery dungeon, and yet are sene of the holy) vvisdome forbiddeth to ferch. The levvess from Esays last verse, place it in the high, in Cether Malcuth, Page 11. vvith astonishment at Gods counsell, that ioy & Torment should be so near in Place. The phrases of Abrahams bosom & the Epicures flames are in the same tenour: Luk. 16. And so in Ap. 14. All that haue the mark of the beast that pretendeth the hornes & auctority of Christ they shalbe tormented in fier & Brimston before the Holy Angels & the Lamb. Novv vvhosoeuer vvill burn in defence of this posi-

tion: The humane soule of Christ vvent to Gehenna, he ther-
 in hath the mark of Papistry: therefore, yf he burn for Gehenna
 he shall burn in Gehenna, and before the throne of the Lamb
 for euer & euer. VWhere torment shalbe, I determin not, nor
 your G. I trovv. And that is no part of our difference. But I
 nowv dispute onely of the speech. Your G. seeth howv God
 speaketh, as Greeks & Ebrevv schoolmen, that no λογμαχία
 could euer haue taken place: yf none might deale vvith ruling
 for Diuinity but such as had spent their age in the tongues of
 both testaments: vvwhose paynes vvhen bare Latin can persvade
 Princes & counsellors that they be but fansies, & curious quirks,
 it is no marueyle yf such turn auctority against the fayth vnder-
 taken to be defended. And nowv I vvill make an End. I haue
 shevved, howv for your G. good, that you should not burn for
 Gehenna, lest you burn in Gehenna, I handled this cause: be-
 ing certefied that your tongue, vvwhich could say, (as you knowv
 howv I accused you to the LL.) that yf I vvere so highly prefer-
 red as you all the Kings of Christendom could not rule me, this
 tongue vvould embreath matter into the Q. eares that the LL.
 promess to stay me from going to the King of Scotland should
 be no better then yf it had bene vvritten in the vvater. This I
 did knowv full vvell; & vvvas nothing amazed at your most mō-
 strous iniuries. Such good experience I had of your G. I defen-
 ded your opinion for the certenty of Daniels 490. yeres, the
 comon opinions vvwhich you dayly allowv in your Bibles. The
 matter vvvas most needfull to be taught euery Child. And your
 auctority vvvas a defendour of the trueth, though your Larning
 savv nothing vvhat you defended. D. R. & I chose you vmpier:
 I shevved you arguments vvhervvpon a Child vvould determin
 aright. M. Mulcaster, the best Lerner in the vvorld in his ovvn
 conceit, reasonably in heathen Greeks in deed, he instructed
 you, & returneth after 1x. monethsa full discours of your de-
 termination; And most high speeches in commendation of my
 poor

poor self. Two good scholars moe from your g. told that you had determined. Yet you could condemn your self, the Q. and all the realm to vvork the hinderance of my employment. M. Kuph skophing me, you the Q. and him self yf he be of any religion, the Merchant told certen Merchāts howv your G. vvrote to D. R. that you vvould tell my narrand to the Q. that you vvwere not of my mynd: and that I die bely you. All this vvvas told me, my L. yet to do you good, & to keep your G. frō Topheth, (Es. 30. vvwhich speach spoken of vvicked perishing deuotels for euer, the Rabbins LERNEDLY turn to Eternal flames name, though outvvvard destruction vvvas only then in the prophets argument) to keep your G. from Topheth, from Gehenna, frō the Keyes τῆς αἰώνου, to do you good after M. Kuph playd the koph vvith you and the Q. to condemn the allovvved religion true, 40. y. currant novv, in the Geneva Bible, & thēce dravvē to your Bible vvwhich the Q. vsēth in her Chappell, I vnder-took in London the opening of the Q. religion for our L. his soule going dovvn to Hell, by heathen phrāse to the vvorld of soules; by Hebrevv schooles to paradise; by their distinct speach, vp to Heauen; Nostri sic rure loquuntur. Yet you in speach to the old L. Treasurer made this a bar, to hinder the high coun-sel of the realm to cause any one farthing of recompense for clearing Daniel for both his tongues, & for Heathen commēting on him vvhom they neuer savv, to make the hardest book in the vvorld as clear as any in the vvorld. VVord vvvas sent me to be myne ovvn choiser: I Leave the choise to the Q. she by your grace choiseth me neuer a peny: and aduentureth her E-ternal state on this that she vvho gaue ful many an hundred thousand pounds for court service that required no great art, ought not to giue one farthing to him that shevvēd in fevv sheets the vvhole frame of Scripture, vvith heathen and tvelve the hardest kind of studies: & again particularly opened Daniel, shevvēd, for his tongues east Dialects the hardest and for

his Prophecies heathen plainly recording most propre euent
of his vvords. VVhen I pleaded vvith my old L. treasurer, vvhy
the LL. vvould stay me from going to the King of Scotland &
not perform promises at home: he sent ansvwear, that he vv
sory: and said that your G. hindered: for that I vvrote that you
had determined, as I taught, that the time vvhen Christ should
die & end Mosehs policy vvwas certain in Daniel in vvords past re-
ply, That is because I defended the Q. religion, and vvords sold
to the People in copies infinite & dayly open in the Church, the
most reuerend father the Archb. of Canterbury for defending
the Q. M. & his G. hindereth all the Temporall Lords to pro-
cure any farthing recompense to one to vvhom they sent
vvord, that they held him inferior in Diuinity to none, vpon
expounding Daniel to their contentment. And vvho vvould
euer beleue that an Archb. should euer be caught in such dea-
lings knowen ouer an vvhole kingdom: that you cannot de-
ny one vvhit of all this. M. Liuely novv confuteth me: As
one Ieninges of Vlissing a bad Linguist bragged: VVhom I
am sure your self vvill condemne of extreem badnes for a Doeg:
& a slanderer most impudent. To spare him I vvill vvrite vvhat
I blame in his dealings, that you may reprove him openly: that
I need not to vvork him Eternal disgrace. And for M. Liuely,
determin novv vvwhether he confuteth the Q. and you, or me.
By the G. of God he shall find my pen the tongue of a swift
vvriter, yf he medle vvith me in any mayn point vvher the Q.
and yee most RR. FF. be disseuoured from my opinion. But
no vvitt vvill suffre me any more to defend your G. vvho are cō-
victed past all denial, to turn against your self to do me mischief.
Yet, though such dealings vvwere foretold, after M. Samford
told me that you told him you vvould burn in this opinion,
that Christ descended to Gehenna, I endeuored to saue our
Archb. from dravving the Realm after him to *Γένω αινέζοδον*
though I knew how:

Inuitum qui sernat idem facit occidenti.

Yet

Εἰς οἰκὸς ἀεὶ τὸ ἀμυνεῖν τῆς ἐκκλησίας.

The best counsel is still to defend the Church.

Now your G. turneth the Q. auctority against her own oth: in the most sauage sort that ever I heard of. VVhat man of common modesty vvould stir against a scholer bidden to chose his own preferment, before his full answer, vvhen he demaunded either Leauē to leauē the Q. or employment? Leauē vvā denied. Employment vvā promised. VVhen of a Dilemma a Trilemma is made, the maker vsēth not reason. I am sure you neuer read of such monstrous dealings. And in all this vvhen I charged your G. in a private Letter that you manyfoldly turned the Q. auctority to Atheism: and Left it vnto your choise vvhit her you vvould rest or stir: you sent me vvord that you vvould do any thing for me, yf I vvould but acknowvledge those that vvould be my friends. And vvill you rush to Gehēna because I vvill not rely vpon you? & vvill you vsē the Q. auctority to Atheism to force me to rely vpon you? B. Elmer told you that some thought your Title and reuenues might be vsed to singular good vsē for the Church: vvithout auctority of ambition to be relied vpon. I could haue Lived next you all my life: & neuer begin iniury: yeelding honour in reuerence, that you could haue no cause to complain. The meanest should neuer haue said, that in stead of Learning I pressed him vvith auctority: for a square cap to a round head: or for not vvearing vvhitē Linen afore God and his Angels vvher black cloth by custom is more sage: nor for not crossing in Baptism most heauenly in plainnest sort. D. Abraham Rubens casē telleth that the Church needeth great reuenues: as novv to put forth in Ebrevv an Abridgement of all the Bible: vvhitē thing the B. of London might haue done, but for you, bent I cannot tell hovv. VVho but you vvould haue resisted the LL. promise vpon a point of no sense: that I fought not to you? I fought to none
of

of them all. All saving you shevved them selues singular honorably affected. Yet your G. durst resist the decree of the Sanedrin, as not knowving Deut 17. And you resist in the strangest sort that ever I heard: sending one to counterfai his name, as to catch a Iesuit, then to rush into other mens houses: then a Constable and a Pursuant; and to offer forty marks to tell vvher I vvas: and all this to come to keep your cold Empedoclean G. from Leaping into burning Ætna. Hovv did you vse Rich Codder Mastres Hiddes man: to make the Q. authority as a dotage? You cite him before the high commissioners: and vvhen he appeareth you haue nothing to say to him. Then at your hall fier he saith; My Lords G. should be ashamed to misvse M. Br. thus: he is better Learned then he. Thus it pleased the poor servingman to speak: He heard a D. in my Lady of VVarvvicks chamber report D. R. Censure thus. Ther is so much in N. as can be in a man. That made him so speak. I report not this as glad that men so speak of me. For as none of your house can affoord me a good vvord, & your self exceed against me euen to the Q. in badnes of Lāguage, geving them a patron and M. Hutton your Can. Tal man vvondred vvhat one vvilliā: And; meant to haue my commentations vpon Daniel, seing they conteyned nothing but Rabbinical Toyes: as your gracious tongue & others make me not shrink: so neither doth the contrary stir any desire to deale any further in Diuinity vvher you reign. But by vvhat diuinity did your G. put R. Codder to his oth to tell vvher I vvas? Will you haue the Q. to be a dog in hergouernemēt? Cā she svwear any for any but in some offense? Are you all together sold into syn? is it an offense to clear an article by 20. yeaes study, more then you haue taken, in vvriters curreant among all men? Ys the enforcing of an vnlavvfull oth a small matter vvith your G? To him vvho

vvhose most holy and sacred name you so prophanely con-
temned, vvho seeth hovv in your vvhole course you are
bent to oppresse the light, vvhose knowvledg I ho-
ped to haue made flowven over the nation,

I commend the ending of our strife: &

as he dallyeth not so I assure my self

that the vvorld shal see you or me

pay the price of misvsing the

Maicsty of the vvhole


Kingdom.

Finis.

Anno 1606.

To

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TO ALL THE LEARNED
nobility of England,

his contention (R. H.) vvhich I haue with the Metropolitane churcheth all the realm: as the Creed is vsed in all houses: wherein I labour to shew the right meaning of our Lords soule passing hence. As my paynes, all that I haue bestovved in England hath bene recompensed with extremity of badnes, by the Archb. his causing: so I looke that this paynes shall find no better interteynement. Only frō your honours & the plain harted I looke for approbation. I belecue that I haue handled the matter more clearly then any who before me wrote of it. All may well here consider a question in Aggei, whether holy flesh yf it touch vn-
clean sanctifieth it, or polluteth it self: & whether one heresy in the Creed be tolerable for the goodnes of the rest, or rather corrupteth the dignity of the whole: as one dead fly marreth an whole box of precious oinctment. How far the Metropolitans dealing hath bene from Learning,

ci

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ning, faith and comon humanity that will appear in my Epistle to him self: & to what pas he hath brought the Q. honour. and how he began this coyle to defeat my recompense for commendations vpon Daniel, that will be made known by some of your honours to the rest, without my declaration. I seek no further revenge but this that I may have the Q. quiet Leauē to forsake her kingdom: to take a course among strangers for passage of my yeares few & sorrowfull that are to come: which I hope shalbe more to myne own comfort, then those which I haue spent vnder the Q. of whome I had great promises twenty yeares together: to hinder me from vsing other kingdoms benefit: But the strangest recompense (when I was bid be myne own choofer, & referred the choise again to her highnes) that euer hath bene heard of. I will make no pleading: but refer all to him whom she tooke to witnes as she Looked to be saued, that she would bestow all the commodities of Diuinity to best desert. She relied vpon the Metropolitan: but regardeth not how God will regard such a post. How I accuse him you may

read: & more for hindering the good of the Bi-
 ble according to the tenour shewed to your Ho-
 nours. Therin he may soon win a victory: Seing
 the matter is of so great difficulty that it requir-
 eth as great study as any hath vndertaken this
 1000 yeres for the text of both testamēts, & be-
 sides the help of all the Learned of a Kingdom:
 all being directed to grounds manifest; Here a
 Metropolitā may soon hinder: but I am affrayd
 while the nation beareth soules to be saued the
 like offer wil not be again. His G. wil not fīd ma-
 ny in the world that sensibly defēd *τὴν ἀδιαφθόρην* of
 the Ebrew text. VVhile some of his aduanced
 teach that the text is corrupted, the Pope is sure
 of the other part of the Dilemma: That the
 Church not the word must rule. A sensible rea-
 son of 848 Margent readings had bene worth
 thākes: how they note exactnes not corruptiōs.
 So the shewing how this: Adam Liued 230. &
 begot Seth: VVherin Moses omitted 100. y. this
 note being admitted, disanulleth all Moses au-
 thority 36. seuerall hūdreths. And any one mar-
 reth all: this also had bene worth thanks. His G.
 neuer read two that yelded a plain reason whēce
 that

that difference frō rhe Ebreu sprang: VVhēce
 Græcia, Æthiopia, Arabia, Moscouia vtterly de
 spise the Ebreu text: and some Papists too. Al
 so our Bishops missing for 600000, yeres 215.
 make Moses Mother 257. yeres old at the Least
 when she bare him: and infinitely corrupt all
 the Bible. This should be amended and not
 concealed. These amendements and other full
 rare poincts deserued some thanks. But I cō
 mēd thē to your honours care. My poore good
 will was ready: to haue wrought so much that
 the Bibles in English should haue ben the glory
 of all Diuinity of the west. Now Ideem I shall
 neuer deal that way: but for some small parcel:
 as time fleeth and cannot be reuoked. Your ho
 nours and the whole nation I commend
 to God: not minding euer to medle wher strēg
 thening of the present religion is an haynous
 Crime, and saving from Gehenna, is persecu
 ted as an hæresy. As your honours vvilbe sory
 that this hath fallen out: so in the next Par
 lement ye may take order: that no Bishop shall
 haue auctōrity but for receauing of his reue
 nues: vnles he can read and translate both Tes
 taments

taments. How great hinderance his G. hath
wrought it would make any hart sick to be-
think: & it is better to be buryed then to
be told. Least further harm proceed
from such: I with preuention for the
nations good: though I look
for Litle to my self.

*Your honours most willing to haue bene
employed for the Churches good:*

HUGH BROUGHTON,

Errata, in some Copies.

In the preface.

Page 2. a. line 20 read. speech. Ibidē line 23 read first. pag. 3. a line 2 read this. Ibid. line 4. read. vvhich. *so els where.* page 4. a. line 13 read. a calling.

In the treatise,

Page 2. line 1. read halerh. page 4 line 1 read his. *and kingdom.* Ibid. line 25 read. then. page 5. line 23 *and 29* read καὶ ὡς περ. Ibid. line 30. read θανατῶν page 8 line 26. read בנין. page 9 line 29 read. כדבר. Ibid. L. 33 *after (Clay)* adde that is here, & from this earthly tabernacle, page 10. line 18 read a going. page 11 line 2 read Bear. Ibid. line 16 read shadowv of death? page 12. line 8 read 16. page 14 line 32 read ἀδης page 15 line 33. *after (as)* adde that Apoc. 20, the comon to all dead, page 17 line 11 read redemer. page 20 line 2 *after (trueth)* adde, to abādon your errors. Ibid. line 10 read proposition. Ibid. line 19 *after (lew)* adde and that ansvere vvas returned. Ibid. line 21 *after (meaning)* adde or Daniels 490 yeres in M Livelies meaning. page 21 line 4 read. עקב. page 24 line 10 read is seen. Ibid. line 18 read further. page 25 line 28 read philip. 1. page 26 line 1. read of Cim-- Ibid. line 2 read ἀδης Ibid. line 5 read speech Ibid. line 31 read contend. page 29 line 12 read later, shevveith Ibid. line 29 read בני. page 32 line 33 read יכרת משה. page 33 line 8 read his. page 35 line 15 read to ἀδς Ibid. line 31 read θροῶν ἐδωλα Page 37 line 6 read ἔχθρας Ibid. line 11 read παιαν Ibid. line 16 read having ἀδω page 38 line 11 read commentary page 39. line 2. read κρη. page 40 line 7. read λογομαχία page 43 line 22 read life.